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COMMUNICATIONS.

THOUGHTS ON THE DELUGE.

MANY an important revolution and dire catastrophe the earth has witnessed, since its original creation; but none in extent and destructiveness has resembled the deluge. None has furnished an equally awful demonstration of the sinfulness of sin, and of the rectitude of the nature and government of God.

Presuming on the length of human life, and placing the period in which God would visit men for their iniquity at so great a distance as to destroy its effect on the mind, "the earth became corrupt before God; the earth was filled with violence." Ambition and impiety were triumphant. We are informed, in language accommodated to human habits and emotions, that "it repented the Lord that he had made man, and it grieved him at his heart." He resolved that the guilty world should be drowned, and gave the warning to his righteous servant, Noah, one hundred and twenty years before the flood took place—"The end of all flesh is come before me; I will destroy them from the earth."

Noah was commanded to make an ark of gopher wood. The gopher was probably the same with the *cupressus sempervirens*, or common cypress tree. The durability of the wood, its subsequent use in the construction of ships, and its abundance in the countries

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where the ark was built, strengthen the supposition. The length of this new vessel was three hundred cubits, its breadth fifty cubits, and its height thirty. It is probable that the sacred cubit is intended, which would make its length about 550 feet, its breadth about 90, and its height 55. It was smeared within and without with bitumen or pitch. The patriarch and his wife, together with his three sons and their wives, were in the ark, blessed with safety, while millions were perishing. Nor was this security limited to themselves. "Of clean beasts, and of beasts that are not clean, and of fowls, and of every creeping thing that creepeth upon the earth, there went in two and two unto Noah into the ark." Some animals, which the gratitude of Noah might require for sacrifice to God, were introduced by sevens. The mathematical calculations of many learned men, among whom the pious bishop Wilkins stands pre-eminent, have demonstrated that the ark was amply capacious for the accommodation of all the varieties of animals that it was requisite should enter, and for the preservation of the sustenance which they might require.

Traditions relative to the deluge have been perpetuated by the poets and historians of almost every nation. Lucian, when speaking of the primitive inhabitants of Syria, says, "the Greeks assert, in their fables, that the first men, being of an indolent and cruel disposition, were all destroyed by a deluge. The earth poured forth vast streams of water, which, together with the rains, swelled the rivers, and so made the sea rise above its banks—that the land was laid under water—that Deucalion alone saved himself and family in an ark, and that two of each kind of wild and tame animals entered into it, of their own accord, and that thus Deucalion floated on the waters, until they subsided." Plutarch mentions the dove; and it is observable, that the day, on which Noah entered, is the same the biographer ascribes to his Osiris. The description of the flood by Ovid is generally known. He says, "Towers, concealed, totter under the stream. Sea and land had no difference; all was sea; shores were wanting too, to that sea. The Nereids wonder to see groves and cities and houses under water. Dolphins are caught in the trees; and the wandering bird, having a long time sought for land, finding no place where it may light, drops, with tired wing, into the sea. The new waves beat over the summits of the mountains." He attributed the departure of the waters to the agency of "a north wind."

Chinese writers admit a deluge, but contend that only an individual was saved. Nicaragua, a Mexican monarch, asked some of the first invaders of South America, whether they had any knowledge of a deluge, by which men and beasts were drowned; and whether they

expected its return. The Brahmins of India assert that eight persons, and two of every kind of land animals, were saved from a universal flood, by climbing a lofty mountain. Blessed as we are, with the volume of Divine revelation, traditions like the preceding may entertain us, but are not needed to establish the fact, that a deluge has existed.

It has been a subject of disputation whether the flood was universal, or confined only to one part of the earth. Several considerations evince that its extent was general. The population of our world, from the longevity of its inhabitants, is supposed to have been eighty times as large as it is now. It has been estimated at eighty thousand millions. Numbers so prodigious must have been diffused all over the globe. If the deluge had been only local, there had been no necessity for an ark. Noah and his family might have retired to those parts of the earth, where the flood was not, and thence the depopulated regions could have been replenished with animal life. Besides, the discovery of marine shells, fossils, and petrifications, on the tops of the boldest mountains, can be fairly accounted for only on the supposition that the waters were spread all round the globe. The scriptures on this point are decisive. "The waters prevailed exceedingly upon the earth. All the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered; and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth; and every man, all in whose nostrils was the breath of life, of all that was in the dry land, died. Noah only remained alive, and they that were with him in the ark."

To solve the inquiry, 'How was the deluge produced?' several ingenious theories have been invented. Dr. Burnet supposes the earth to have been surrounded with a crust or shell resembling that of a cocoa nut: that within this shell the waters were pent up: that the action of the sun upon the level surface produced a body of internal vapour, which, pressing with violence upon the inner part of the shell, at length burst with tremendous explosion; broke the crust into millions of fragments, produced a temporary flood, which, subsiding, left the scattered appearances of island and continent, which now present themselves. It is difficult to conceive how, upon such an earth, without rain and without a river, animals or plants could have subsisted above its surface, or the fishes, without air, below it. An ark must have afforded but little security during the shock, and must itself have been preserved by miracle. Mr. Whitehurst supposes the flood

to have been produced by an explosion; but with him the exploding agent was not vapour, but subterranean fire.

Mr. Whiston accounts for the deluge, by supposing a comet to have approached near the earth; by its attractive force to have given an uncommon elevation to the tides; and by its heat to have raised an excess of vapour, which, descending in violent and outrageous torrents, gave rise to the rain of forty days, which Moses mentions. It is unfortunate for this theory, that such a cometary trajection would be more likely to effect a conflagration than a deluge. Others have, from the circumstance, "that the fountains of the great deep were broken up," supposed the earth to contain an internal abyss of water. This is thought the more probable, as some seas receive vast bodies of water, without any visible outlet. The waters poured into the bosom of the Caspian sea, by the Wolga and other rivers, are conceived too prodigious to be carried off by evaporation. It is concluded they must be lost in invisible caverns. The disruption of this abyss, connected with heavy rains, might have created the flood. But—to conjecture, there is no end.

As the deluge is ascribed to a righteous visitation from God, such persons do but impiously trifle, who pretend that the earth has not water sufficient to produce such an effect. Let Jehovah arrest or diminish the *revolution* of our earth, and the polar regions would be deluged; let him direct it to revolve with greater rapidity, and the equatorial inhabitants would be swept away. With infinite ease, he could suspend the waters over the land; or could create waters, and annihilate them at pleasure. He could sink the mountains, and restore to the globe that universal face of solitary deep which presented itself before he bade the dry land appear. Nothing is too hard for God to perform. The Lord claims to himself the agency; "Behold, *I, even I, do bring a flood.*"

Five months had the ark been floating; from the seventeenth day of the second month, to the seventeenth day of the seventh; when God "made a wind to pass over the earth." The Hebrews call it the *wind of mercy*. "The waters returned from off the earth, and the ark rested upon the mountains of Ararat." It is probable these mountains lay in Armenia, particularly in the part called Turcomania, lying between the Euxine and Caspian seas. In the prophecies of Isaiah, Ararat is called Armenia, (chap. xxxvii. v. 8) There the Taurus, Anti-Taurus, Niphates, Caucasus, and other hills, are seen; for the whole country is mountainous, and the name Ararat, to one of them, is still applied. The hill, where it is thought the ark rested, has at its foot several monasteries: it is so high that it may be seen

at the distance of four or five days' journey; and it is pretended that, on one of its inaccessible summits, fragments of the ark are still to be seen.

The ark felt the ground before it became visible. The tops of the mountains did not appear, until the first day of the tenth month. According to Dr. Lightfoot's computation, if the waters decreased by a regular gradation, the ark drew eleven cubits, or something more than twenty-seven feet water. While the floods were subsiding Noah sent forth a raven, which, being a carnivorous bird, and perhaps finding subsistence from the floating carcasses, returned not to the ark. "Also, he sent forth a dove from him, to see if the waters were abated from off the face of the ground." The bird, finding no rest for the sole of its foot, returned to the ark. In seven days, he dismissed the dove again; it returned, "with an olive leaf plucked off." At the expiration of seven days, the dove was again sent forth, and it returned no more. A dove with an olive branch, has, from this history, been considered, and is frequently used, in religious assemblies, as an elegant emblem of peace. The patriarch, in fixing on the seventh day for despatching his winged messenger, most probably had respect to the institution of the Sabbath. The action, from this consideration, attaches to itself a greater degree of importance. On *the day of the Lord*, it were natural for Noah to hope for some peculiar intimations of Jehovah's gracious regards.

When the earth was "dried," God commanded Noah to go forth from the ark, with his wife and his children, and to bring forth the living creatures with them. Thankful for so great a deliverance, he built an altar, and offered his oblations to God. These the Lord accepted, and declared his purpose, while the earth remained, that "seed time and harvest," which the deluge had interrupted; and that "cold and heat, summer and winter, day and night," should not cease. He impressed a dread of man upon the irrational animals; and gave them, "as the green herb" had aforetime been given, for food. He forbade the eating of blood, and the commission of murder: made a covenant with Noah, with his sons, and with every living creature, that there should not any more be a flood to destroy the earth. In confirmation of this covenant, he set his *bow* in the cloud. Its elevation in the heavens, and its appearance when the air is filled with vapours, render it an interesting *token* of the gracious purposes of God. It is not improbable that rainbows were seen before the deluge: but now the Lord stamped an importance on the beauteous arch, by making it a sign, upon which he would look, and remember his covenant.

The mythologists of Greece and Rome deify the rainbow. It is

personated by Iris, one of the Oceanides. She is depicted with wings, beautified by the variegated hues of the heavenly arch; she appears, sitting behind Juno, ready to execute her injunctions, and, most absurdly, is described as supplying the clouds with water to deluge the earth.

The Jews have a saying, "the name of God is written on the rainbow." It is certain, much of his excellent character may thence be inferred, and that the covenant and the token, prefigure still greater blessings. To encourage our faith, and an humble, and confident approach to his seat, the beloved disciple, in his revelations, was permitted to witness and record the vision—that the sacred head, and majestic throne of the Son of God, are each surrounded with a rainbow.

ABSURDITIES OF MAHOMETANISM.

FAVOURED with a revelation from God, harmonious in its parts, rational in its declarations, and beneficial in its tendencies, we are led to contemplate other systems, that have no claim to a divine origin, with pity for such as espouse them, and with gratitude to heaven for our superior privileges.

Perusing lately the confutation of Mahometanism by Grotius, I was forcibly struck with the absurdity of many of the ideas circulated by the eastern impostor and his followers. To state a few of them must certainly enkindle and inspirit missionary ardour. Among the miracles which it is pretended were wrought in confirmation of his mission, it is asserted that his camels used to converse with him by night, and that, at one time, a large piece of the moon falling into his sleeve, he hurled it back again that the roundness of the satellite might not be impaired. A mouse in Noah's ark is said to have sprung out of the dung of an elephant, and a cat from the breath of a lion. A beautiful woman is described as having learned a celebrated song from some angels who were overtaken with wine; by chanting which, she could ascend to heaven and return at pleasure. In one of her flights, when she had risen very high, she was apprehended by God himself, fixed there, and is the star Venus. He impiously observes that the hand of God is cold; this he discovered by a touch he received. He contends that Jesus Christ did not die; that he was privately carried up to heaven; that a certain resemblance of him was fixed to the cross, and the eyes of the Jews were deceived. Mahometans insist that in the 14th chapter of John, which treats of the Comforter, some things were written concerning their

prophet, which the Christians have succeeded in expunging. On the commencement of his mission, death is said to have been changed into a ram, and that he now occupies the middle space between heaven and hell. "The sword," says Mahomet, "is the key of the invisible world; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven: at the day of judgement his wounds shall be resplendent as vermillion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims." The body of an unbeliever, when laid in the grave, is visited by two livid angels, who order the dead to sit upright, and beat him on the temples with iron maces, till he roars out with anguish, so loud that he is heard from east to west, by all, except men and genii. They then press the earth on the corpse, to be stung until the resurrection, by ninety-nine dragons, with seven heads each. According to a tradition of Mahomet, the spirits of martyrs rest in the crops of green birds, which eat of the fruits and drink of the rivers of paradise. He, moreover, taught that a man's body is entirely consumed in the earth, with the exception of the bone called al Ajb, the os coccygis, or rump bone, which, as it was first formed in the human body, will remain uncorrupted until the last day, when the whole will be renewed. This renewal is to be effected by a forty days' rain, which shall cover the earth twelve cubits, and cause the bodies to sprout forth like plants.

Among the signs of the approaching resurrection, he places the sun's rising in the west, and the appearance of a monstrous beast, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass—and its colours, the colours of a tiger. A thick smoke is to cover the whole earth: Jesus is to descend, embrace the Mahometan religion, marry a wife, become the parent of children, and bring destruction to antichrist.

Such as are admitted into paradise are to be clothed in garments of brocade and the finest silks, and to repose on couches whose lining shall be silk interwoven with gold. "A cup filled with a limpid fountain, and dishes of gold, are to be carried round, and they are to be espoused unto virgins (formed, it is said, of musk) having black eyes, and resembling the eggs of an ostrich covered with feathers from the dust." "This," says Mahomet, "is what ye are promised, at the day of account. This is our provision, which shall not fail."

The Koran teaches that hell has seven gates to admit different com-

panies of sinners at the same time. Nineteen terrible angels preside over it. It consists wholly of fire, both over and under those who are thrown into it. It throws out large sparks as big as towers, and yellow like a camel. The black smoke issuing from it makes a shade, but not a cool one. It is subject to burning winds, and yields a sound like the braying of an ass. At the resurrection the wicked will be produced blind, they will have no food but thorns and thistles, and their drink will be boiling water. It were easy to multiply the catalogue of these dreadful absurdities, but the service is unnecessary.

Whatever may be offered in favour of some of the articles of the Mahometan creed,—and it is evident the authors of the *Cyclopædia* intend them a compliment when they inform us that “the proselytes of Mahomet, from India to Morocco, are distinguished by the name of Unitarians,”—it is obvious that their intellectual and religious condition is degraded and deplorable. It calls aloud for the commiseration and zeal of the Christian world. Missions are as truly needed among Mahometans as among Jews or Pagans.

A prophecy has descended by tradition from Mahomet, that in the last times the Ethiopians shall come and utterly demolish the temple of Mecca, after which it shall not be built again for ever. We know the prophecy is delivered that all nations shall serve the Son of God, and the “vail of covering” be for ever removed. Happy the men who toil and pray for its accomplishment. L. M.

OBSERVATIONS ON PSALM XXXII. 3, 4.

When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

THE roaring alluded to in this passage, signifies a loud noise, resembling the roar which a lion utters. But how was it possible for the bones of David to wax old by his *roaring*, when he kept silence? Matthew Henry, instead of removing, merely states the difficulty, when he says, on the passage, “His silence made him roar all the day long, as if he had been under some grievous pain and distemper of body.” Piscator supposes the word, *also** understood, as if the prophet should say, ‘my bones wax old, not only when I am silent, but, *also* when I roar.’

May not the apparent contradiction be removed by altering the punctuation?

* Forte \square , etiam, subauditur, &c. Vid. Pol. Syn.

In an edition of the Bible "Imprinted at London, 1599," we have the following reading :

"When I held my tongue, my bones consumed ;
Or, when I roared all the day,
(For thine hand is heavie upon me day and night,
And, my moisture is turned into the drought of summer,)
Then I acknowledged my sinne unto thee," &c.

This reading represents David in two affecting lights. First, he sits in the silence of his soul, as one oppressed with the remembrance of his transgression, and unable to give vent to his feelings ; then, as bursting forth in loud cries to the Lord, acknowledging his sin, and importuning forgiveness. This relieves the passage from embarrassment : but, the happiest pointing of it, perhaps, is found in the edition of the bible, published at Edinburgh in 1795, by Mark and Charles Kerr :

When I kept silence my bones waxed old :
Through my roaring all the day long
(For day and night thy hand was heavy upon me)
My moisture is turned into the drought of summer. SELAH.

Here, at once, difficulty vanishes, and beauty is restored. It is no serious objection to assert, that the Hebrew bibles, and Septuagint version, are usually pointed like the common editions of the scriptures in English. It is presumeable that the punctuation of the original scriptures is no more the result of inspiration, than the pointing in our maternal tongue.

Is the cause of David's affliction inquired after ? 'The hand of God was upon him !' Is it asked how he conducted himself under this affliction ? Sometimes he was silent, and then his "bones waxed old : " sometimes he roared, and then his "moisture was turned into the drought of summer." The strength and propriety of this figurative language must strike every reader. But when neither silence nor crying brought relief, he had recourse to humble confession and fervent prayer. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." May every burdened sinner profit by his example.

JOURNEY BY WATER FROM RANGOON TO UMMERAPOORA:

IN our last communications from our missionaries, we find them about setting out from Rangoon to visit the emperor of Burmah, for the purpose of soliciting permission, without molestation, to circulate

the doctrines of the Christian religion. Every reader, whose heart is interested in that important mission, will have realized the duty of offering prayer to Him by whom kings reign, and princes decree justice, that success may crown this missionary expedition. Already have our brethren, Judson and Colman, been followed up the Irrawady with the best affections of thousands. It is confidently believed that a geographical exhibition of the course they have had to pursue, will be perused with no common interest.

In the year 1795, at the instance of lord Teignmouth, who is now president of the British and Foreign Bible Society, an embassy to the kingdom of Ava was projected; and executed by Michael Symes. This latter gentleman passed up the river, and visited the emperor. From his work on the subject we collect the subsequent information.

The population of Rangoon is estimated at about 50,000. Its river is commodious for the construction of ships. Vessels of any burden may be built. A short way from Rangoon the river becomes narrower. The first town that presents itself is Panlang, which was once a city of considerable magnitude. The river about this place is infested with moschettoes of an unusual size. After a course occupying about five hours, the traveller arrives at Yangain-Chain-Ya, where he enters the great river, whose stream runs nearly north and south, and is about a mile wide. No longer sheltered by high and close banks, here the canvass must be spread. A little beyond is Denoobew, a large town with a lofty temple. Many islands of sand are here formed by different currents in the river, on some of which are trees and verdure. Numerous small towns present themselves on each side. Terriato, or the Mango village, is surrounded by groves of mango trees; and Kioumzick, or Convent-stairs, has two temples, which make a brilliant appearance, being gilded from the summit to the base. Here fields are seen planted with indigo. Notwithstanding the general name of the river is Irrawady, different parts are distinguished by different appellations taken from places of note on its banks, as though we should call the Delaware the Trenton river, the Burlington river, the Philadelphia river, the New Castle river, &c. The sides of the river are in some places covered with reeds as tall as a man's head, among which numerous tigers are concealed. As you proceed, the great western hills that divide this country from Aracan may be discerned. Having passed up the river about 120 miles, the city Prome presents itself, renowned in the Burman history for tedious sieges and sanguinary conflicts. At this place major Symes went on shore, where, at the first sight of an officer dressed in uniform, the dogs barked, the men gaped, the children followed, and

the women expressed their astonishment by loud laughter and clapping the hands. It is more populous than Rangoon, and has a royal menagerie for elephants. Pouoodang is a village on the western bank, a few miles above Prome. A high conic hill rises behind it, on the top of which is a temple of peculiar sanctity, having been once the abode of Gaudama; the impression made by the foot of the divinity is shown indented on a slab of marble. Continuing to ascend the river, almost every village is ornamented with one or more small temples. At Meeaday-Praw is exhibited another print of the foot of Gaudama. A similar impression is shown on a rock on Adam's Peak, in the island of Ceylon. It is traditionally believed by the Burmans and the Siamese, that Gaudama once stood with one foot on the island of Ceylon, and the other on the continent. An ascent up the Irrawady is much embarrassed by sand-banks and currents; at night tigers are frequently seen coming down to slake their thirst in the river.

One of the villages on the bank is known by the name of Shoe-Lee-Rua, or golden boat village, from being inhabited by watermen in the service of the king. Every thing that pertains to the king has the epithet golden attached to it. When a Burman means to affirm that the king has heard any thing, he says it has reached "the golden ears;" he who has obtained admission to his presence has been at "the golden feet." The otto of roses is said to be grateful to the "golden nose." This precious metal is the type of excellence. Great quantities are lavished in gilding their temples.

At a distance of 250 miles from Rangoon, you arrive at Yayingnangheoum, or earth oil (petroleum) creek. The surface of the country is here broken into small hills, entirely barren, except here and there a stunted bush. The nature of the soil to produce petrification, is such, that leaves of trees shaken off by the wind are not unfrequently changed into stone before they can be decayed by time. The mouth of the creek is constantly crowded with large boats, waiting to receive a lading of oil, and immense pyramids of earthen jars are raised within and round the village, disposed in the same manner as shot and shells are piled in an arsenal. Sillah-mew soon after appears, a large town remarkable for its manufactories of silk. Near this place, Dr. Buchanan, who accompanied major Symes, was in imminent danger. Wandering through some thickets in quest of plants, he heard a report of a musket at a distance. On his approach to the spot he found some peasants about to skin a bullock that had just been killed by a tiger. The shot had caused the animal to abandon its prey. In its retreat it most providentially took another way from that which the doctor came. On a small river near this place is a

large town called Yoomiou. The Burmans represent the inhabitants as notoriously ugly, because they have white teeth. The Burmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. As you draw near the capital, every little hill is crowned with a temple, and towns and villages increase. The force of the current lying in the midst of the stream, in order to avoid its influence it is sometimes necessary to navigate through fields where tall grass and weeds rise above the surface of the water.

Ava, or Aungwa, once the metropolis of all the Burman empire, is divided into an upper and lower city. The lower, which is about four miles in circumference, is protected by a rampart 30 feet high, at the foot of which is a deep broad fosse. The walls are mouldering away; ivy clings to their sides. Bushes or rank grass, clumps of bamboos, a few plantain trees, and tall thorns, occupy the greater part of the area of this once flourishing capital. The temples, which Burmans never demolish, are dilapidating by time. Bats in abundance hang on the mildewed walls. Numerous thieves find places of concealment among the decayed religious edifices. It is impossible to draw a more striking picture of desolation.

This scene of ruin is soon compensated by the spires, the turrets, and the lofty *piasath** of Ummerapoor. The city is situated near a lake, and surrounded with an amphitheatre of lofty hills. The streets and buildings are invariably laid out in straight lines, crossing each other at right angles; the houses are all covered with tiles, and on the ridge of the roofs are long ranges of earthen pots, filled with water, in readiness to be broken in case of fire; this precaution is the more necessary as the buildings are all of wood. The temples are lofty, and magnificent to a degree that is truly surprising. Access to the splendid throne of the emperor is to be obtained only through a process of ceremonies which abounds with trouble, delay, and frequent disappointments. May the King of kings preserve our missionaries in their laborious and perilous expedition, and crown their application with success.

ORIGIN OF THE ART OF WRITING, AS MENTIONED IN SCRIPTURE.

WE read nothing of the art of writing, in scripture, before the copy of the law given by God to Moses, which was written (that is, en-

* *Piasath* is the regal spire, that distinguishes the palace of the monarch and the temples of the divinity.

graven) on two tables of stone by the finger of God, *Exod. xxxi. 18.* and this is called the *writing of God*, *Exod. xxxii. 16.* It is probable, therefore, that God himself was the first who taught Moses letters, and he very likely communicated the knowledge of this to the Israelites, and they to the other eastern nations. Engraving or sculpture seems, therefore, to have been the most ancient way of writing, of which we have another very early instance in *Exodus xxxix. 30.* where we are told, that *holiness to the Lord* was written on a golden plate, and worn on the high-priest's head; and we find that the names of the twelve tribes were ordered to be written on twelve rods, *Numbers xvii. 2.* Afterwards they made use of broad rushes or flags for writing on, which grew in great abundance in Egypt, of which the prophet Isaiah, foretelling the confusion of that country, speaks in *Isaiah xix. 6, 7.*

The other eastern nations made use chiefly of parchment, being the thin skins of animals carefully dressed. The best of this sort was made at Pergamus, and from thence it was called Pergamena. It is probable the Jews learned the use of it from them, and it is very likely this is what is meant by a *roll*, *Ezra vi. 2.* and a *roll* of a book, *Jer. xxxvi. 2.* and a *scroll* rolled together, *Isaiah xxxiv. 4.* Paul is the only person who makes express mention of parchment, *2 Tim. iv. 13.* In *Job xix. 24.* and in *Jer. xvii. 1.* there is mention made of pens of iron, with which they probably made the letters, when they engraved on stone or other hard substances: but for softer materials it is likely they made use of quills or reeds, for we are told of some in the tribe of Zebulun that handled the pen of the writer, *Judges v. 14.* David alludes to the pen of a ready writer, *Psalm xlv. 1.* and Baruch, as we are told, wrote the words of Jeremiah with *ink* in a book, *Jer. xxxvi. 18.*

H.

THE RELIGION AND EXPECTATION OF THE SIAMESE.

TO THE EDITORS OF THE LATTER DAY LUMINARY.

GENTLEMEN,

Occupied lately in reading the "Summary of Universal History" by Anquetil, I was struck with the following passage in his description of Siam. Will not the expectation here expressed receive an easy fulfilment by the approach of missionaries, and an exhibition of the character of Jesus Christ? Possibly the Siamese may have heard a favourite observation of Confucius, "that it was in the west the Holy One was to be found."

M.

"THE founder, or reformer, of their religion, is named Sommona Codom, which signifies lord, whose epocha they fix five hundred years

prior to the Christian era. He was a very holy personage, who distributed all his possessions to the poor, that he might devote himself entirely to study, fasting, and prayer, to the mortification of his sensual appetites, and to the exercise of a perfect life. He was a formidable champion; he overcame in single combat a man who doubted his perfections. He had the art of making himself appear so enormous, that the eye could only measure him with difficulty; so diminutive, that he escaped from mortal sight; and so agile, that he transported himself in a moment wherever he pleased. This latter qualification was of infinite service to him in extending his religion. Sommona Codom, entreated by his favourite disciple to extinguish the flames of hell, would not consent, "because mankind would become too wicked, if they lost the dread of that torment." This saint killed a man in his wrath, which is the reason why he only lived eighty years. Before he expired, he ordered that they should erect statues, and build temples to him. He actually is enjoying the blessed state of Nireupan. THE SIAMESE ARE LOOKING FORWARD TO ANOTHER WHO IS FORETOLD. THEY EXPECT HIM WITH THE SAME ANXIOUS IMPATIENCE AS THE JEWS EXPECT THE MESSIAH."

ON THE TERM NATURE.

THE term *nature* is used in a variety of senses. Aristotle employs a whole chapter in enumerating its acceptations. From ten to twenty senses have been given from Latin authors, and eight principal ones, including a great number that are subordinate, have been selected by the celebrated Boyle. In general, it may be observed, that the etymology of our English word, like that of the Greek *φύσις*, which corresponds with it, signifies something born or produced. In this sense it is uniformly employed in the New Testament.

1. It is used for human nature in relation to descent, education, &c. Gal. ii. 15. "We," says the apostle, "are Jews by *nature*." Plato employs the term in the same sense where he speaks of men who are, "by *nature* Barbarians, by their laws Grecians."

2. It is used for human nature in reference to its qualities, affections, and habits. Thus, it expresses the general innate impressions of mankind. 1 Cor. xi. 14. "Doth not even *nature* itself teach you, that, if a man have long hair, it is a shame unto him: but if a woman have long hair, it is a glory unto her." Grotius observes, that the law of nations is the law of *nature*. It expresses the power of conscience and reason, Rom. ii. 14. "For when the Gentiles, who have

not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves." It expresses the habits of certain classes of society; as the Gentiles, in opposition to the Jews. Rom. ii. 27. "Shall not uncircumcision, which is by *nature*, if it fulfil the law, judge thee, who, by the letter and circumcision, dost transgress the law?" Thus Demetrius Phalereus—"The Lacedemonians by *nature* (habit) speak shortly."

3. It is used for human nature, both in a state of unregeneracy and grace: In unregeneracy, Ephes. ii. 3. We "had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by *nature* children of wrath, even as others: In a state of grace; as being born again, 2 Pet. i. 4. There "are given unto us exceeding great and precious promises: that by these we might be partakers of the divine *nature*, having escaped the corruption that is in the world through lust."

4. It is used in metaphorical and literal senses, in relation to other objects as well as men:

To the vegetable world, Rom. xi. 24. "If thou wert cut out of the olive tree, which is wild by *nature*, and wert grafted contrary to *nature* into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive."

To the animal world, James iii. 7. "For every *nature* of wild beasts, and of birds, and of serpents, and of sea-monsters, is subdued, and has been subdued by the human *nature*." See Macknight, whose translation of this text exactly coincides with the original. He adds, in a note, "Every nature of wild beasts, &c. means the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters: these have all been overcome by the art and ingenuity of man."

To idols, Gal. iv. 8. "When ye knew not God, ye did service unto them which by *nature* are no gods."

To the constitution and order of God in the world. In Romans i. 27. the apostle speaks of changing "the natural use, into that which is against *nature*." Thus it is the nature of the roots of plants to descend, and of their stems to rise. It is in the nature of the sun to illumine and replenish the earth, and of man to die.

From the diversity of the senses to which the term in question is referred, we are led to discover the propriety of the epithets which are daily employed. We speak of simple nature, a gentle nature, a fierce nature, a holy nature, depraved nature, physical, intellectual nature, &c. It affords occasion for deep regret that the term is often most improperly applied to God himself, or to some fancied being acting under his

influence. If in all its senses is implied the idea of *something produced*, why should it ever be referred to that sacred Power that is without derivation—beginning or end. It is well observed by F. Malbranche, that “the nature so much talked of in the schools is fit for nothing but to lead us back to idolatry; the ancient heathens understanding by it something which, without being God, acts continually throughout the universe.” Poets, as if afraid to give to the Lord the glory due to his holy name, are perpetually petitioning or praising nature.

Oh! Nature all-sufficient! over all!

Enrich me with the knowledge of thy works!

THOMSON.

Philosophers themselves are frequently guilty of the same folly. Dr. Barton, in his Botany, having stated from Bruce that all the leaves of the trees in Abyssinia are very highly varnished, and of a tough leather-like texture, which enables them to support the constant and violent rains, under which these trees are produced, and having remarked that this is a wise provision of nature, subjoins: “But, in what, the highest or lowest object, is not thy *wisdom*, *Nature*, conspicuous?” Surely the Christian who tenderly feels for the honour of God, should conscientiously avoid such perversion of language, such irreverence for the Infinite Supreme.

WEIGHING THE MOGUL IN A BALANCE.

SIR THOMAS ROE, in his Voyage to India, records the following occurrence.

“The first of September, which was the late mogul’s birth-day he, retaining an ancient yearly custom, was in the presence of his grandees weighed in a balance. The ceremony was performed within his house, or tent, in a fair, spacious room, into which none was admitted but by special leave. The scales in which he was thus weighed were plated with gold, and so also the beam on which they hung by great chains made of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately after was distributed among the poor; then he was weighed against gold, after that against jewels they say; but I observed, being there present with my lord ambassador, that he was weighed against three several things, laid in silken bags on the contrary scale. *When I saw him in the balance, I thought on Belshazzar, who was found too light.* Dan. v. 27. By his weight, of which his physicians keep an exact account, they presume to guess at the

present state of his body, of which they speak flatteringly, however they think it to be." Perhaps the same custom prevailed in Babylon; if so, it assists in interpreting the hand writing on the wall. To impress the mind with an idea of the power and majesty of God, the sacred scriptures describe him as weighing the mountains in scales, and the hills in a balance. He makes a weight for the winds, and weighs the waters by measure; and to impart a solemn sense of the justice of his throne, man is weighed—his conduct and his heart. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." 1 Sam. ii. 2. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." Prov. xvi. 2.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Continuation of Extracts from Mr. Judson's Journal.

RANGOON, JULY 6th, 1819.—FIRST DAY of Burman Lent. All the members of government went to the great pagoda, and took the oath of allegiance to the new king.

At night a large company came in,—all disposed to condemn and ridicule, and persecute,—influenced by one very virulent opposer, who has been here before. When the storm was gathering, Mounge Nau withdrew. A most trying time, chiefly rendered so, by its being an indication of the spirit which generally prevails among this people, though commonly restrained by politeness, and which, we fear, may issue in something worse and more to be dreaded, than our own personal inconvenience and persecution.

Heard, at the same time, that several of the people, who live about us, and commonly attend worship, had privately gone to the pagoda, and made an offering. All these circumstances conspire to make us feel desolate, and to put our trust in God alone.

JULY 10th.—Some pleasant conversation with Mounge Thahlah. Seldom a day passes, in which he does not spend an hour or two with me or Mounge Nau. This man is rather superior to the common Burmans, in point of abilities, and though not very learned, he has read much more than the generality. He is much superior to any one resident on our premises; and, if converted, would be a valuable acquisition to the mission.

JULY 12th.—Considerable company all day. Mounge E, whose name I have not yet mentioned, though he has made several visits, broke through his usual reserve, and acknowledged his love for this religion, and thought he should be-

come a disciple, and not return to Savoy, whence he lately came on some government business.

Moung Thahlah appears to be really earnest in his desires to become a disciple of Christ. His sister Ma Baik, who was lately drawn into a high quarrel with a neighbour, expresses much sorrow, and says that the circumstance has convinced her, more than ever, of the evil of her heart, and the necessity of getting a new nature, before she can be a disciple.

Much encouraged by the events of the day. The Lord can bless the feeblest means, the most unworthy instruments. Praised be his name.

JULY 13th.—The sixth anniversary of the commencement of the mission.

JULY 18th, *Lord's Day*.—Discoursed on Matt. vii. 13. concerning the broad way to destruction, and the narrow way to life; the hearers considerably attentive. To-day our viceroy has returned to Rangoon, being forbidden to proceed to Ava, before taking the oath of allegiance to the new king.

JULY 19th.—Had some particular conversation with Moung Thahlah, on his spiritual state. He says, that the more he reads and hears of the Christian religion, the more inclined he becomes to believe and embrace it; but fears that his weakness and sinfulness incapacitate him for keeping its holy precepts, as it becomes a professing disciple.

JULY 29th.—Finished revising the Tract for a new edition. Have considerably enlarged it, particularly by adding several prayers, so that it now stands "A View of the Christian Religion, in four parts, Historical, Practical, Preceptive and Devotional." We intend sending the manuscript to Serampore, with a request to brother Hough, that he will get it printed, in a large edition of five thousand copies. The first edition of one thousand is nearly exhausted. Such indeed is the demand for it, since the opening of the zayat, that we should have given away all the copies long ago, had we not been doubtful about a fresh supply.

JULY 30th.—Had several attentive visitors; one of them staid two hours, and appeared very unwilling to leave. His mild manners and apparent openness of heart, tended to heighten my desires, and stimulate my prayers for the salvation of his precious soul.

AUGUST 1st, *Lord's Day*.—Several respectable and wealthy people present at worship. One of them visited me several months ago, and received a Tract. Since then, he has thought much, and conversed with some of his friends about the new religion. Yesterday, he sent word that he was coming to worship, with several others. He was rather reserved to-day, and said but little, yet sufficient to show that he has imbibed some new notions, which, whether they issue in conversion or not, will, I trust, prevent his ever settling down in his old system. His name is Oo Yah.

AUGUST 2d.—The family of the old gentleman of yesterday, came to see Mrs. Judson, saying, that their father had sent them to listen to the instructions of the female teacher. They appear to be one of the most civilized families we have met with; behaved with much politeness and respect, and begged leave to come again.

AUG. 3d.—Several neighbours of Oo Yah spent some time at the zayat, and listened attentively.

AUG. 7th.—Brother Wheelock embarked for Bengal, but in so low a state, that we fear the voyage, instead of being beneficial, will tend to shorten his life.

Aug. 8th, *Lord's Day*.—Several strangers present at worship—a larger assembly than usual.

Aug. 19th.—Had more company than for a fortnight past. Very little intermission through the day. Just at night three strangers came in, and listened with remarkable attention. They appeared to be particularly impressed with the value of a happy immortality, as far superior to any thing which the Burman system can offer, and also with the love of Christ, as far surpassing all other love.

Aug. 20th.—Several Mahometans came in, having heard, as they said, that I denounced all religions but the Christian. We had a long debate on the divine Sonship of Jesus Christ. At first it was very offensive to them; but when the doctrine of the Trinity was explained to them, they had no other objection to make, but the Koran denied that God had a Son. They appeared to be somewhat desirous of knowing what is truth; said they should come again, and must either convert me to Mahometanism, or themselves become converted to Christianity. I discovered afterwards, that one of them was a priest; but he kept in the back ground, and said nothing.

Aug. 21st.—Have not lately mentioned Moungh Thahlah, though he has continued to visit me regularly. To-day I had a conversation with him, that almost settled my mind that he is really a renewed man. He, however, thinks he is not, because he finds his heart so depraved, that he cannot perfectly keep the pure commands of Christ.

Aug. 22d. *Lord's Day*.—Two of the adherents of the Mangen teacher, the popular preacher that I mentioned some time ago, were present at worship. I had much conversation with them, in the course of which, I so clearly refuted their system, in two or three instances, that they could not refrain from an involuntary expression of assent and approbation. They directly said, however, that it was impossible for them to think of embracing a new religion. I never saw more clearly the truth of our Saviour's words, *Ye will not come unto me*.

After worship, had another conversation with Moungh Thahlah. He hopes, that he is a disciple of Jesus Christ in heart; but wants to know whether a profession of religion is indispensable to salvation. He fears the persecution that may hereafter come on those who forsake the established religion of the empire. I gave him such explanation as I thought suitable, and left him with the solemn consideration, that unless he loved Christ above his own life, he did not love him sincerely, and ought not to hope that he is interested in his redemption.

His sister Ma Baik is in a very similar state. She has been particularly attentive and solemn in her appearance for some time past.

In such cases, it is a great consolation to reflect, that the tender, compassionate Saviour will not break the bruised reed, or quench the smoking taper. He will strengthen and restore the one, and the other he will light up with his own celestial fire.

Aug. 24th.—Another conversation with Moungh Thahlah, which at length forces me to admit the conviction that he is a real convert; and I venture to set him down the second disciple of Christ among the Burmans. He appears to have all the characteristics of a new born soul, and though rather timid in regard to an open profession, has, I feel satisfied, that love to Christ, which will increase and bring him forward in due time.

Aug. 26th.—Was visited by Moungh Shwan Gnong, a teacher of considerable

distinction. He appears to be half deist and half sceptic, the first of the sort I have met with among the Burmans. He however worships at the pagodas, and conforms to all the prevailing customs. We had a very interesting debate, in which we cleared up some preliminaries, preparatory, I hope, to future discussions.

Just at night the viceroy returning from an excursion of pleasure, passed by our road, for the first time, since the zayat was built. He was seated on a huge elephant, attended by his guards and numerous suite, and as he passed, eyed us very narrowly. Several Burmans were sitting round me and Mrs. Judson.

After he had passed some time, two of his private secretaries came in with a viceregal order, signifying his highness's desire to see the manner in which printing is executed. I replied, that the teacher who understood printing had gone to Bengal, taking the types with him, and that it was impossible to comply with the order. They departed with evident dissatisfaction.

AUGUST 27th.—In order to obviate the bad effects of the report of the officers of yesterday, I went to the government house, intending to have a personal interview with the viceroy. After waiting two hours in the levee hall, he made his appearance, and on recognizing me, immediately inquired about the press and types. I told him my story, and when he understood that I was ignorant of the art of printing, he appeared satisfied to let the matter rest. In the course of the few words which passed between us, he said, that he wished to get several Burman books printed. He seemed to be more kindly disposed towards me than formerly; but it seems impossible to introduce the subject of religion in his presence, surrounded, as he always is, with a crowd of courtiers and secretaries, petitioners and lawyers.

Had but just returned home, when the teacher Moungh Shwaa Gnong came again, and staid from noon till quite dark. We conversed incessantly the whole time; but I fear that no real impression is made on his proud sceptical heart. He however promised to pray to the eternal God, through Jesus Christ, and appeared, at times, to be in deep thought. He is a man of very superior argumentative powers. His conversion would probably shake the faith of many.

AUGUST 28th.—A great deal of company all day long. Quite worn out with incessant toil.

At night, the viceroy again passed, as the day before yesterday; and the same secretaries came in, saying, that it was the viceroy's desire, that I should translate and get printed, if possible, some historical writings of my country. I told them I would take the first opportunity of calling on his highness.

AUGUST 31st.—A man, by name Moungh Ing, has visited the zayat five or six days in succession. At first, a variety of other company prevented my attending much to him, and he conversed chiefly with Moungh Nau, and employed himself in reading what he would. He once told Moungh Nau, that he had long been looking after the true religion, and was ready to wish that he had been born a brute, rather than to die in delusion, and go to hell. Sunday, I conversed with him largely, and his attention, during worship, was very close and solemn. To-day, he has made me half inclined to believe that a work of grace is begun in his soul. He says that he formerly had some idea of an eternal God, from his mother, who was christened a Roman Catholic, in consequence of her connexion with a foreigner; but that the idea was never rooted in his mind, until he fell in with the zayat. Within a few days, he has begun to pray to this God. He is quite sensible of his

sins, and of the utter inefficiency of the Boodhist religion; but is yet in the dark concerning the way of salvation, and says, that he wants to know more of Christ, that he may love him more. Lord Jesus, give him the saving knowledge of thine adorable self!

SEPTEMBER 1st.—Moung Thahlah continues to express similar sentiments to those already noted; is still afraid of persecution and death; but professes to be labouring to obtain that love to Christ, and faith in him, which will raise him above the fear of man; and particularly requests us to pray that he may obtain these graces.

SEPTEMBER 3d.—A great crowd of company through the whole day, the teacher, Moung Shwaa Gnong from ten o'clock till quite dark, with several of his adherents. He is a complete Proteus in religion, and I never know where to find him. We went over a vast deal of ground, and ended where we began, in apparent incredulity. After his adherents, however, were all gone, he conversed with some feeling; owned that he knew nothing, and wished me to instruct him; and when he departed, he prostrated himself, and performed the *sheeko*, an act of homage, which a Burman never performs but to an acknowledged superior.

After he was gone, Moung Ing, who has been listening all day, followed me home to the house, being invited to stay with Moung Nau, through the night. We conversed all the evening, and his expressions have satisfied us all, that he is one of God's chosen people. His exercises have been of a much stronger character than those of the others, and he expresses himself in the most decided manner. He desires to become a disciple in profession, as well as in heart, and declares his readiness to suffer persecution and death for the love of Christ. When I stated the danger to which he was exposing himself, and asked him whether he loved Christ better than his own life, he replied, very deliberately and solemnly, "When I meditate on this religion, I know not what it is to love my own life." Thus the poor fisherman, Moung Ing, is taken, while the learned teacher, Moung Shwaa Gnong, is left.

SEPTEMBER 5th, *Lord's Day*.—A very dull day—not one stranger present at worship. In the evening, Moung Thahlah was a spectator of our partaking of the Lord's supper. Moung Ing could not be present. He lives at some distance, and is getting ready to go to sea, pursuant of his purpose before he became acquainted with us. We have endeavoured to dissuade him from going, and to keep him near us; but we are afraid that his circumstances will not allow him to comply with our advice and his own inclinations.

SEPTEMBER 6th.—Spent the evening in conversing with Moung Byaa, a man who, with his family, has lived near us for some time, a regular attendant on worship, an indefatigable scholar in the evening school, where he has learned to read, though fifty years old, and a remarkably moral character. In my last conversation, some time ago, he appeared to be a thorough legalist, relying solely on his good works; but yet sincerely desirous of knowing and embracing the truth. The greater part of the evening was spent in discussing his erroneous views; his mind seemed so dark and dull of apprehension, that I was almost discouraged. Towards the close, however, he seemed to obtain some evangelical discoveries, and to receive the humbling truths of the gospel, in a manner which encourages us to hope that the Spirit of God has begun to teach him. The occasion of this conversation was my hearing that he said that he intended to become a Christian,

and be baptized with Moungh Thahlah. He accordingly professes a full belief in the eternal God, and his Son Jesus Christ.

SEPTEMBER 7th.—Am grieved that Moungh Ing comes no more. Presume he has gone off, contrary to our advice, and was reluctant to take leave of us under such circumstances.

SEPTEMBER 10th.—Surprised by a visit from Moungh Ing. It appears, that he has been confined at work, on board the vessel in which he is engaged, and has not been ashore for several days. As the vessel is certainly going to-morrow, he got leave of absence for a short time, and improved it, in running out to the zayat. I was exceedingly glad, as it afforded me an opportunity of giving him some parting instructions, and praying with him alone. He appears very well indeed. He is quite distressed, that he has so far engaged himself; and appears desirous of getting off, and returning to us, if possible; but I have very little hope of his succeeding. I believe, however, that he is a real Christian, and that, whenever he dies, his immortal soul will be safe, and that he will praise God for ever for his transient acquaintance with us. The Lord go with him and keep him.

SEPTEMBER 11th.—Moungh Shwaa Gnong has been with me all day. It appears, that he accidentally obtained the idea of an Eternal Being, about eight years ago; and it has been floating about in his mind, and disturbing his Boodhist ideas ever since. When he heard of us, which was through one of his adherents, to whom I had given a tract, this idea received considerable confirmation; and to-day he has fully admitted the truth of this first grand principle. The latter part of the day, we were chiefly employed in discussing the possibility and necessity of a divine revelation, and the evidence which proves that the writings of the apostles of Jesus contain that revelation; and I think I may say, that he is half inclined to admit all this. He is certainly a most interesting case. The way seems to be prepared in his mind, for the special operation of divine grace. Come, Holy Spirit, Heavenly Dove!

His conversion seems peculiarly desirable, on account of his superior talents and extensive acquaintance with Burman and Pali literature. He is the most powerful reasoner I have yet met with in this country, excepting my old teacher, Oo Oungmen, (now dead,) and he is not at all inferior to him.

SEPTEMBER 15th.—Moungh Thahlah spent the evening with me, in asking several questions on difficult passages in Matthew. At the close, I asked him whether he yet loved Christ more than his own life; he understood my meaning, and replied, that he purposed to profess the Christian religion, and began to think seriously of being baptized. His sister, Ma Baik, appears to have lost her religious impressions.

SEPTEMBER 16th.—After having lately made two unsuccessful attempts to get an interview with the viceroy, I this day succeeded. He inquired about the historical writings. I told him I was not so well acquainted with that style of writing in Burman, as with the religious style, and then presented him with a tract, as a specimen of what I could do. He delivered it to a secretary, and on hearing the first sentence, remarked, that it was the same with a writing he had already heard, and that he did not want that kind of writing. I suppose that one of the secretaries, to whom I had formerly given a Tract, presented it without my knowledge.

SEPT. 18th.—Moung Shwaa Gngong has been with me a few hours; had spent the greater part of the day with Oo Yah, the merchant that I mentioned some time ago, conversing on religion. Our interview chiefly passed in discussing his metaphysical cavils.

SEPT. 19th, *Lord's Day*.—The teacher and Oo Yah came to worship, according to their agreement of yesterday, accompanied with part of the family of the latter, and several respectable men of their acquaintance; so that the assembly consisted of about fifty. Some paid profound attention, and some, none at all. After the exercises, Oo Yah seemed afraid to have it appear that he had any acquaintance with me, and kept at a distance. They finally all dropt away, but the teacher, who staid, as usual, till quite dark. He is, in many respects, a perfect enigma; but just before he left, a slight hope began to spring up in our minds, that his proud heart was yielding to the cross. He confessed, that he was constrained to give up all dependance on his own merits, and his literary attainments; that he had sinned against God all his life long, and that, therefore, he deserved to suffer hell. And then he asked, with some feeling, how he could obtain an interest in the merits and salvation of Jesus Christ. He appears to have a considerable share of that serious solemnity, which I have observed to characterize the few who persevere in their religious inquiries, and which has been wanting in every instance of mere temporary promise. O that he may be brought in, if it is not too great a favour for this infant mission to receive.

SEPT. 20th.—One of the three visitors of the 19th of August, came again; and though a long interval has elapsed, his appearance is quite encouraging. He says feelingly, that he knows nothing, is distressed at the thought of dying, in his present ignorance and uncertainty, and wants to find some kind of salvation.

SEPT. 26th, *Lord's Day*.—Moung Shwaa Gngong came with several adherents. Some warm conversation before worship, but nothing personal. During worship discoursed from "Fear not them that kill the body," &c. My discourse was chiefly intended for Moung Thahlah and Moung Byaa, but the latter was absent, on account of sickness. After worship, the teacher immediately departed with his people, without even saying a word: fear he has taken some offence.

OCT. 5th.—Received a visit from the teacher. My hopes of his conversion are very low. He is settling down in deism, and evidently avoids all conversation of a personal nature.

OCT. 6th.—Conversation with Moung Thahlah and Moung Byaa, which revives my hopes of their coming forward before long. They are both growing in religious knowledge, and give evidence of being in the exercise of gracious feelings.

OCT. 7th.—Was rejoiced in the morning, to see the teacher Moung Shwaa Gngong come again so soon. We spent the whole day together, uninterrupted by other company. In the forenoon, he was as crabbed as possible—sometimes a Berkleian—sometimes a Humite, or complete sceptic. But in the afternoon, he got to be more reasonable, and before he left, he obtained a more complete idea of the atonement, than I have commonly been able to communicate to a Burman. He exclaimed, "that is suitable—that is as it should be," &c. But whether this conviction resulted from a mere philosophic view of the propriety and adaptedness of the way of salvation, through Jesus Christ, or from the gracious operations of the Holy Spirit, time must discover. I hardly venture to hope the latter. O Lord, the work is thine. O come, Holy Spirit!

Oct. 33d.—Have for some days been wondering at the long absence of the teacher. To-day heard a report that he has been summoned by the viceroy to give an account of his heretical sentiments.

At night, Moungh Thahlah and Moungh Byaa presented a paper, professing their faith in Jesus Christ, and requesting to be baptized—but in private. We spent some time with them. They appear to have experienced divine grace; but we advised them, as they had so little love to Christ as not to dare to die for his cause, to wait and reconsider the matter.

Oct. 29th.—The teacher came again, after an interval of three weeks; but he appears to be quite another man. He has not been personally summoned, as we heard; but through the instigation of the Mangan teacher, he was mentioned before the viceroy, as having renounced the religion of the country. The viceroy gave no decisive order, but merely said, Inquire further about him. This reached the ears of Moungh Shwaa Gnon, and he directly went to the Mangan teacher, and, I suppose, apologized and explained, and flattered. He denies that he really recanted, and I hope he did not. But he is evidently falling off from the investigation of the Christian religion. He made but a short visit, and took leave, as soon as he could decently.

Nov. 1st.—One of the greatest festivals in the year. The crowds are truly immense and overwhelming. We vacated the zayat, as we have several days of late, beginning to query whether it is prudent to go on boldly, in proclaiming a new religion, at the hazard of incensing the government, and drawing down such persecution, as may deter all who know us from any inquiry.

Nov. 2d.—This is the birth-day and the coronation-day of the new king. All the grantees of the empire have for some time past been assembling at Ava, to be present at the august celebration.

Nov. 6th.—The two candidates for baptism again presented their urgent petition, that they might be baptized, not absolutely in private, but about sunset, away from public observation. We spent some hours in again discussing the subject with them and with one another. We felt satisfied, that they were humble disciples of Jesus, and were desirous of receiving this ordinance purely out of regard to his command, and their own spiritual welfare; we felt, that we were all equally exposed to danger, and needed a spirit of mutual candour and forbearance and sympathy; we were convinced, that they were influenced rather by desires of avoiding unnecessary exposure, than by that sinful fear, which would plunge them into apostacy, in the hour of trial; and when they assured us, that if actually brought before government, they could not think of denying their Saviour, we could not conscientiously refuse their request, and therefore agreed to have them baptized to-morrow at sunset. The following is a literal translation of the paper presented this evening:—

“Moungh Byaa and Moungh Thahlah venture to address the two teachers:—Though the country of Burmah is very far distant from the country of America, yet the teachers coming by ship, the long way of six months, have arrived at this far distant country of Burmah, and town of Rangoon, and proclaimed the propitious news, by means of which we, having become acquainted with the religion, know that there is an Eternal God in heaven, and that there is a Divine Son, the Lord Jesus Christ, deserving of the highest love; and we know, that the Lord Jesus Christ, the Divine Son, endured on account of all his disciples, sufferings and

death, even severe sufferings on a cross, in their stead. On account of our sins, we were like persons laden with a very heavy burden. On account of our many sins, we found no deliverance, no place of refuge, and our minds were distressed. In this state remaining, the two teachers produced the sacred system from the scriptures, and we became informed of the existence of the one God, and of the facts, that the Divine Son, the Lord Jesus Christ, redeemed with his sacred life all who love and trust in him, and in order to save his disciples from hell suffered death in their stead. Now we know, that we have sinned against the sacred One, and we know assuredly, that if we become disciples of the divine Son, the Lord Jesus Christ, we shall be saved from the hell which we deserve. We desire to become disciples, and with the two teachers, like children born of the same mother, to worship the true God, and observe the true religion.

"On searching in the scriptures, for ancient rules and customs, it does not appear that John and other baptizers administered baptism on any particular time, or day, or hour. We, therefore, venture to beg of the two teachers, that they will grant, that on the 6th day of the wane of the Tanzoungmong moon (Nov. 7th,) at 6 o'clock at night, we may this once receive baptism at their hands."

Nov. 7th, *Lord's Day*.—We had worship as usual, and the people dispersed. About half an hour before sunset the two candidates came to the zayat, accompanied by three or four of their friends; and after a short prayer, we proceeded to the spot, where Moung Nau was formerly baptized. The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him.

In the evening, we all united in commemorating the dying love of our Redeemer; and I trust we enjoyed a little of his gracious presence in the midst of us.

Nov. 10th.—This evening is to be marked as the date of the first Burman prayer meeting that was ever held. None present but myself and the three converts. Two of them made a little beginning—such as must be expected from the first essay of converted heathens. We agreed to meet for this purpose every Tuesday and Friday evening, immediately after family worship, which in the evening has for some time been conducted in Burman and English, and which these people, and occasionally some others, have attended.

Nov. 14th. *Lord's Day*.—Have been much gratified to find, that this evening the THREE CONVERTS REPAIRED TO THE ZAYAT, AND HELD A PRAYER MEETING OF THEIR OWN ACCORD.

Nov. 26th.—On taking our usual ride this morning, to bathe in the mineral tank, we were accosted on one of the pagoda roads, by the Mangen teacher, and peremptorily forbidden to ride there in future on pain of being beaten. On our return we inquired into the affair, and find that the viceroy has really issued an order, at the instigation of this teacher, that henceforth no person wearing a hat, shoes, or umbrella, or mounted on a horse, shall approach within the sacred ground,

belonging to the great pagoda, which ground extends, on some sides, half a mile, and comprises all the principal roads: so that in future we must take a circuitous route in the woods, if we wish to visit our usual place of resort. This consideration, however, is very trifling, compared with another. The viceroy's order is quite unprecedented in Rangoon, and indicates a state of feeling on the subject of religion, very unfavourable to our missionary designs. Since the death of the old king, who was known to be in heart hostile to religion, people have been more engaged than ever, in building pagodas, making sacred offerings, and performing the public duties of their religion. They are just now engaged in new-gilding the great pagoda, called Shwaa Dagon, which is considered the most sacred in the country, on account of its containing six or eight hairs of Gaudama.

Ever since the affair of Mounng Shwaa Gnong, there has been an entire falling off at the zayat. I sometimes sit there whole days, without a single visiter, though it is the finest part of the year, and many are constantly passing. We and our object are now well known throughout Rangoon. None wish to call, as formerly, out of curiosity; and none dare to call from a principle of religious inquiry. And were not the leaders in ecclesiastical affairs confident that we shall never succeed in making converts, I have no doubt we should meet with direct persecution and banishment.

Our business must be fairly laid before the emperor. If he frown upon us, all missionary attempts within his dominions, will be out of the question. If he favour us, none of our enemies, during the continuance of his favour, can touch a hair of our heads. But there is a greater than the emperor, before whose throne we desire daily and constantly to lay the business. O, Lord Jesus, look upon us in our low estate, and guide us in our dangerous course!

Nov. 21st.—Mounng Shwaa Gnong has been with us the greater part of the day, and a little revived our hopes concerning him.

Nov. 27th.—This day brother Colman and myself came to a final decision to proceed to Ava without delay, and lay our business before the emperor.

Nov. 29th.—Letters from Bengal and America, the first for six months. Learnt the particulars of the melancholy end of our lamented brother Wheelock. The news of his death reached us some time ago. Learnt also that brother Hough intends staying in Bengal. The tract which we forwarded, is not yet printed; a circumstance which occasions us much regret, as we hoped to have obtained some copies to carry up to Ava.

DEC. 4th.—Another visit from Mounng Shwaa Gnong. After several hours spent in metaphysical cavils, he owned that he did not believe any thing he had said, and had only been trying me and the religion, being determined to embrace nothing, but what he found unobjectionable and impregnable. 'What,' said he, 'do you think that I would pay you the least attention, if I found you could not answer all my questions, and solve all my difficulties?' He then proceeded to say, that he really believed in God, his Son Jesus Christ, the atonement, &c. Said I, (knowing his deistical weakness) 'Do you believe all that is contained in the book of Matthew, that I have given you? In particular, do you believe that the Son of God died on a cross?' 'Ah,' replied he, 'you have caught me now. I believe that he suffered death; but I cannot admit that he suffered the shameful death of the cross.' 'Therefore,' said I, 'you are not a disciple of Christ. A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the

book. His pride has yielded to the Divine testimony. Teacher, your pride is still unbroken. Break down your pride, and yield to the word of God.' He stopt, and thought. 'As you utter those words,' said he, 'I see my errour: I have been trusting in my own reason, not in the word of God.' Some interruption now occurred. When we were again alone, he said, 'This day is different from all the days on which I have visited you. I see my errour in trusting in my own reason; and I now believe the crucifixion of Christ, because it is contained in the scripture.' Some time after, speaking of the uncertainty of life, he said, he thought he should not be lost, though he died suddenly. Why? 'Because I love Jesus Christ.' 'Do you really love him?' 'No one that really knows him, can help loving him.' And so he departed.

DEC. 10th.—A few days ago we succeeded in purchasing a boat for the journey to Ava, after having spent a whole week in the search. Have since been employing workmen to cover it and put it in order.

Yesterday we applied to the viceroy for a pass to go up to the golden feet, and lift up our eyes to the golden face. He granted our request in very polite terms.

I must now close up my journal, to be sent on board ship to-morrow morning. We expect to leave Rangoon in about a week. My next will probably contain some account of our journey up the river, and our reception at court. O Lord, send *now* prosperity; yet not my will, but thine be done.

Extract of a letter from Mrs. Judson to her parents.

RANGOON, Dec. 8th.—We have of late been obliged to shut up the zayat altogether, and all our inquirers have forsaken us except one, a very learned man, who still visits us, though rather privately. A spirit of persecution had begun to manifest itself, and so alarmed all our acquaintance, that they have quite discontinued their visits. This falling off at the zayat, has determined Mr. Judson to make the only and last attempt, that of presenting a memorial to the young king. We are now all engaged in making preparations for the journey. Brother Colman accompanies Mr. Judson. Mrs. Colman and myself remain at Rangoon. I felt very desirous of going, as the lady of the old viceroy, who is my particular friend, is now at Ava, and would give me a very favourable reception. Her husband is next in rank to the king, and has the management of all the affairs of the kingdom. But Mr. Judson thinks it too hazardous an undertaking, as no foreign female has ever yet appeared at the Burman court. What will be the result of this expedition, we leave for God to determine, on whom *alone* we *depend*, and to whom *alone* we *look* for success. If he is now about to introduce the gospel into this country, he will incline the king to give us free toleration; but if he has work for us to do elsewhere, we desire to submit and acquiesce in his sovereign will. It is now an important crisis in the mission. O that Christians in America would, with one united voice, plead with God, that these perishing millions may not be lost, by putting far away from them the words of eternal life! We trust we have some sense of the greatness of this undertaking, and of the importance of being spiritual and heavenly minded.

Last letter from Mr. Wheelock to the Board, dated

HONOURED FATHERS IN CHRIST,

Rangoon, April 19th, 1819.

I REJOICE that I am permitted to address you from this land of darkness, and of the shadow of death. Having had nothing special to communicate, I have omitted writing until the present time. It would be highly gratifying, could I now communicate some intelligence that would cheer and animate your hearts; but, alas! there is nothing of the kind here. All our prospects are yet involved in obscurity and darkness. When things will assume a more favourable aspect, is known only to Him upon whose shoulders is the government of his church, and of the world.

JUNE 22d.—Since writing the above, my health has been gradually declining, and I have been almost daily expecting the hour of my departure from this sinful world. This will account for my long silence; but at length, weak and feeble as I am, I feel constrained to attempt adding a few lines to what I wrote last April.—The Board will permit me just to express the *very deep* interest I feel in this mission; though I shall never have the sweet privilege of labouring for its advancement. But oh, let me entreat you to send out more labourers here speedily. Men are needed here who cannot only pray and preach well, but who can and will “go without the camp, bearing *His* reproach;” who are not afraid, nor ashamed to be called fools for Christ’s sake; who are willing to obey his command, and go forth into the highways and hedges, and compel these Burmans to come in to the Gospel feast. May many such men soon be found in Burmah.—The Board will also permit me to give them a brief statement of the Lord’s dispensations toward me, since my arrival at Rangoon. The week after my arrival, I was attacked with my old complaint of raising blood. The quantity, however, which I discharged, was small; but a slight cough attended it, which soon alarmingly increased. I took digitalis, but without any salutary effect; and therefore, after sufficient trial, relinquished it. I commenced studying the language in about six weeks after my arrival, and copied brother Judson’s grammar; but still my cough continued, attended with shortness of breath. I have had many hopes and fears respecting my health, but have generally apprehended an early death; at length, about two months ago I came to a final conclusion that I must be in a consumption, which opinion has since been abundantly confirmed. About that time I entirely relinquished my studies, which for some time I had but feebly pursued. I am now unable to make any exertion without sensibly feeling it. I have a constant fever, which at intervals is very violent. But amidst sickness and death, I would humbly hope that God has not forsaken me. I have been distressed with many doubts and fears, and violent assaults of the devil; but I have also been comforted with the blessed consolation which the Gospel imparts, and cheered with the glorious prospect which it presents to our view. “Bless the Lord, O my soul, and all that is within me bless his holy name.” The fear of death has been gradually removed; and at times I have been enabled to rejoice in the expectation of his approach, and even to long for the happy hour of my deliverance. God, the blessed, has been exceedingly good to me. Oh, for a tongue to speak his praise! To give you a more particular account of the state of my mind, to the praise of the glory of divine grace, would be to me pleasant, were it not for the severity of my fever, which I experience after writing. The

kindness of the Board will, I trust, excuse me. I would observe, in general, that I cannot but deeply feel myself to be the chief of sinners; that were it not for the atonement and righteousness of the precious Saviour, I must justly and eternally perish; but that I believe Jesus Christ came into the world to save sinners; and therefore, I, a poor, miserable sinner, trust myself for time and eternity in his faithful hands, assured that, according to his gracious promise, he will not reject me. Thus I feel that my poor soul is, *through the abounding riches of divine grace*, fixed on that stone, that *precious corner stone*, that *sure foundation*, which *God has laid in Zion*.

I would just observe, that about two months ago, God was graciously pleased to convert a poor Burman. We have satisfactory evidence of his being *truly* "born of God." To his blessed name be all the glory. Blessed be his name that he has permitted me to see *one* Burman turned from idols to the living God! I would gladly enlarge, though I might be tedious; but my strength daily fails, my cough becomes worse, and my fever increases, so that I have been obliged to write this at intervals.

PALESTINE MISSION.

Letter from the Rev. Pliny Fisk, of the Palestine mission, to one of the editors of the Missionary, dated

REV. AND DEAR SIR,

Smyrna, Jan. 20, 1820.

It gives me much pleasure to address you from this city. After wishing and praying for it many years, I enjoy the privilege of entering Asia, of standing on ground where the gospel once triumphed gloriously, of seeing before me an immense field for missionary labour; and a soul-cheering prospect of entering into it with success.—You know already, without doubt, the circumstances of my embarkation with my colleague, Mr. Parsons, for this place. We were fifty days from Boston to Malta, seventeen at Malta, six from Malta to this place, and arrived here the 15th instant. We both enjoy good health, and look at the work before us with pleasure, and with gratitude to God our Saviour for calling us to this work, and giving us so many tokens of his approbation, and so many encouraging prospects.—True, indeed, a dark, heavy cloud hangs over all western Asia, but when the Sun of Righteousness sheds down his rays here, the darkness and the clouds will vanish. From a number of intelligent gentlemen at Malta, and at this place, who have, by travelling, by correspondence, and by personal intercourse with different sorts of men, gained much knowledge of the country, we receive much encouraging intelligence.—There have not been, as yet, any mighty changes, any religious revolutions, any *Pentecost seasons*; but there is much reason to hope, that auspicious movements are commencing, some principles beginning to operate, which will at no distant period produce a crisis of no small importance, and bring to pass events in the highest degree salutary to the literary and religious interests of these ignorant and superstitious millions. The energies of popery are unquestionably wasting away very rapidly, and there is some reason to hope, the same is true of Mahometanism. In the Greek church, knowledge and religion, there is reason to think, are rapidly increasing. Dr. Naudi, a Roman Catholic, with whom we became acquainted at Malta, a man of learning, of talents, and of extensive influence, appears to be also a man of unfeigned piety, and has been, for some years, very zealously engaged in circulating bibles, and

has published several tracts on the importance of studying the scriptures, and on other subjects, selected from Chrysostom and other fathers. He is very sanguine in his expectations of success in all such efforts, and you can hardly conceive how much he is gratified when missionaries come into these regions. I spoke of him as a Roman Catholic. He is so, however, in name, rather than in principle. You will join me in praying, that many in that communion may soon become such men. At some future day I hope to be able to communicate more facts, than I can at present.

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*Letter from Rev. Levi Parsons and Rev. Pliny Fisk, to the Cor. Sec. of the Am.
Board of Commissioners for Foreign Missions, dated*

REV. AND DEAR SIR,

Smyrna, Feb. 8, 1820.

OUR first letter, which was sent from Malta by the brig Frances of Boston, captain Thomson, contained an account of our voyage to that place, and of our peculiarly gratifying and profitable interview with Messrs. Jowett and Wilson, and Dr. Naudi. Our second letter was sent from this place by the brig Washington of Boston, captain Gerry. That will inform you of our passage from Malta to this port, of our first visit here, and of the kind reception we met with from the Rev. Mr. Williamson, Mr. Lee, and others.

Captain Edes very politely invited us to live on board the ship, where we had excellent accommodations, while he should remain in the harbour. We accordingly remained on board till Jan. 26, and then took rooms in the house of a Swiss gentleman, Mr. Rosset. We board with his family, have good accommodations, and in the most pleasant part of the city. The family speak French, Italian, Modern Greek, and a little Turkish, but no English. This is all in our favour, as we wish to acquire a more thorough knowledge of these languages.

And now, in respect to temporal comforts, if the question be asked, "Lacked ye any thing?" we are constrained to answer, "Nothing."

Not long after our arrival we called on Mr. Werry, the British Consul. After looking at our papers, he welcomed us to Smyrna, and voluntarily offered us his protection and assistance while we remain here, and letters whenever we may wish to travel. He has twice invited us to dine with him; and in several hours of familiar conversation has given many useful hints, valuable anecdotes, and important remarks, relative to the field and the work before us. Having been 24 years consul here, and had constant intercourse with all sorts of people, he is well qualified to answer many inquiries which we wished to propose.

The Messrs. Perkins received us very politely, and assured us of their friendship and assistance. The Messrs. Van Lenneps, Dutch merchants, to whom captain Edes introduced us, have been particularly attentive and friendly. We have formed a slight acquaintance with one family of French Catholics, who manifest much respect and friendship.

All with whom we have become acquainted seem kind. How they will treat our message, when that comes to be laid before them, must yet be ascertained. We are, however, disappointed in finding all classes of people, except the Turks, so easy of access. The information we have gained at Malta and at this place is, on the whole, more favourable to our plans, than we had anticipated. There are, no doubt, many adversaries. Yet we trust a great and effectual door is opening.

Our plans for the year are hardly matured. On the voyage some time was spent in studying Italian. With the help of a master one hour in the day, we are now pursuing it. The next object, as it respects languages, will be the Modern Greek,—then probably the Arabic, or possibly the Turkish. It is one thing to learn a language so as to sit down, and with the help of dictionaries read a well written book; it is quite another thing to learn a language so as to read it, speak it, write it, and understand it when spoken rapidly, and perhaps very indistinctly, and very imperfectly.

As the spring is said to be the best time for travelling in this country, it is possible we may improve that season to make an excursion to the places where were the seven churches. Perhaps, however, we shall defer this, till, by more knowledge of languages, and other things, we shall be prepared to travel to better advantage. From the representations we have received concerning Scio, (the Chios of the Scripture,) there seem to be strong inducements to spend the summer there; principally for the sake of learning Modern Greek. The Turkish might be acquired in this place; the Arabic probably much better at Jerusalem, Aleppo, or some place on Mount Lebanon. Probably it will appear expedient for us to continue in this vicinity nearly a year, possibly more.

We have cast our eyes on a vast missionary field, but have heard of few labourers. In all the populous Catholic and Mahomedan countries on the north and south sides of the Mediterranean, there is not a single Protestant missionary. In the numerous islands of that sea only three:—Rev. William Jowett stationed at Malta,—Rev. Isaac Lowndes at Zante,—Rev. S. S. Wilson now at Malta, but destined to one of the Ionian islands. In all the Turkish empire, containing perhaps 20,000,000 of souls, not one missionary station permanently occupied, and but a single missionary beside ourselves. The Rev. James Connor has been some time at Constantinople. He is now on a tour through Candia, Cyprus, Syria, and probably Armenia, which will occupy his time for a year or two. It is likely he will be fixed at Constantinople. The travels and labours of these men have shown, better than a thousand arguments could show, the practicability of missionary labour and research in all these countries. From them, and others who have witnessed their operations, we receive nothing but encouragement.

But to all missionary operations in this country there are two objections, which perhaps will be considered formidable.

1. *The prevalence of the plague.* This scourge of nations sometimes cuts down thousands in a short time. In 1814, it is said 40,000 or more died of it in a few months in Smyrna. For some time past it has raged dreadfully at Constantinople. Hundreds, some reports say thousands, have died daily. It has now abated. Several cases have occurred since our arrival here, and serious apprehensions are entertained in regard to the approaching spring. That such a contagious disease should spread rapidly among Turks, will not seem strange, to those who know how it is viewed. Mahomedans are fatalists in theory, and probably are influenced more in practice by their theory, than any other class of men who ever lived. Hence they view the most dreadful ravages of the plague with extreme apathy and stoical indifference. Nor do they hesitate at all to wear the apparel of those who die with it. Indeed they are said to consider it an high honour and peculiar privilege to be summoned to paradise by this messenger. This

fact is strikingly illustrated by an anecdote related to us the other day by a respectable English physician of this city. Nine Mahomedans were together. The plague was introduced among them, and only one survived. When the circumstance of his escape was afterwards mentioned, he said, "he supposed the Almighty and he were not then on good terms, but that he was not without hopes of going yet in the same way."

But alarming as the subject may appear in this aspect, there is another view to be taken, which may, in a great measure, relieve our apprehensions. Europeans who reside in the city use precautions; and as the plague is communicated not by infected air, but by contact, they almost invariably escape. And excepting the plague, we are assured by all of whom we inquire, that the city and the surrounding country are uncommonly healthy. A few days ago a man died above a hundred years old. Aged men are numerous, and the people generally healthy and robust. On the whole, we do not see more reason to apprehend danger from the plague here, than from the fever in the southern states of our country. Perhaps a missionary in New England is in as much danger of consumption, as he would be of the plague in Asia Minor. Merchants come with their families, and reside here at all times of the year. Let not then the servants of God be afraid.

2. *The nature of the Turkish government may be considered unfavourable to Christian missions.* Once Mahomedans were engaged in disseminating their religion by the sword. Then conversion or death was the only alternative offered to those under their power. Now death is the penalty of apostacy from their religion; but almost no efforts are made to induce others to embrace it. Probably half, or nearly half the people in Turkey, are nominally Christians, and though deeply immersed in ignorance and superstition, they still enjoy their religious opinions and ceremonies. All who are not Mahomedans are allowed to change their religion as they please, and to make what efforts they please to convert each other. The government never interferes. Merchants from all countries reside in Smyrna, hold property, and enjoy their political and religious opinions and practices. There are at least 6 or 8 foreign consuls in the city, who afford protection to the people of their respective countries, and decide all differences among them, and between them and the Smyrneans, according to the laws of civilized nations. As to any molestation from government, we feel almost as safe as we should in Boston. Should a Christian mission acquire considerable influence, it may attract notice; nor is it easy to predict what would be the consequences. So far, however, as we can discover, this objection seems to have very little weight. As much safety and liberty will be enjoyed at Smyrna as can be rationally expected. We hear of no instances in which Turks have molested a Christian merely on account of his religion. There is reason to believe, that American missionaries will enjoy as much safety as merchants, and other Christians, who reside here and think of no danger.

Yesterday Mr. Williamson came to our room and united with us in the Monthly Concert. This was probably the first time it was ever observed in Turkey. It was a pleasant season.

There is to be a meeting of the Smyrna Bible Society soon; after which we shall write again by a vessel from Boston now in the harbour. Should missionaries come to Smyrna, it is desirable that they should be furnished with money for distributing Bibles, and for schools.

DOMESTIC MISSIONARY INTELLIGENCE.

STATION AT FORT WAYNE.

From the Rev. Mr. M'Coy to the Cor. Sec. dated

Fort Wayne, May 19th, 1820.

DEAR BROTHER,

ON the 2d instant we conveyed our household stuff and five Indian girls to Fort Harrison, and on the 3d a batteau, worked by four men, one of them an Indian, set off with them for this place. We have heard nothing from them since, but have been expecting their arrival for two days.

On the 4th instant myself and part of my family, having left two of my children behind, left our old establishment on horseback, taking with us one Indian boy, a man, and two white men, besides a widow and three sons, whom she had promised to send to our school. Besides these, whom we expected to accompany us to this place, about fifteen Indians travelled with us, and assisted us two days; but in passing through a village at which this tribe was collecting in order to hold a council, the inhabitants prevailed on all our Indians to stop, except the boy, who has resided some time in our family. Not choosing to give extravagant wages for the services of an Indian, though much needed in this wilderness, we employed none until the 10th, when I gave a man fifty cents to carry a letter to an acquaintance at Massassinaway. About 4 o'clock the same day we halted three miles from the first Massassinaway village, and myself and a young man rode into the towns, in order to procure two or three persons to assist us in passing through, as we supposed that our cattle and hogs would be liable to be scattered by drunken Indians and their gangs of dogs, and ourselves much perplexed. In all my travels I have never before found Indians so generally in a state of intoxication. However, nothing unfriendly was discoverable in any except one, who approached us with a small dead dog, as if he intended to throw it at us; but one with whom I was acquainted being present, we were not insulted. We engaged two men to assist us, who also promised to speak to the inhabitants to let us pass through unmolested.

On our return a drunken Indian came running after us, to whom I gave little attention until he violently seized my horse by the bridle, cursing me in the most profane style. I could understand nothing he said, except his oaths, which were in English. Oh! shame to the whites for instructing them! I discovered that he was very angry, yet I made not the least attempt to resist or escape, but endeavoured to conceal every symptom of surprise and confusion, and to manifest the utmost indifference, and the greatest contempt of his threats; notwithstanding I narrowly watched him while he felt around his belt for his knife. I thought at the moment that if he made a blow, the only alternative would be, to throw myself off my horse on the opposite side, and then shift as circumstances might dictate. Some young men present spoke to him, but spoke as if they were afraid of him. Fortunately, or rather, providentially, one rode up at this juncture, who, though intoxicated himself, no sooner perceived my situation, than he interposed in my behalf, and presently pacified the madman. This friend then offered to accompany me through the town, and assured me that I need not be afraid, as his horse could run well. Accordingly, he and another Indian went through with us,

and as those who were intoxicated made towards us, we rode faster or slower, as circumstances dictated. [But, how singular the appearance of a missionary, when riding almost at full speed, in order to avoid insult and danger! Ah, sir, these are the people for whose sakes we are strangers in this wilderness. Is their case hopeless? No; for God can do every thing. When we were entirely past their towns our guides returned, and we went on to camp. I shall say nothing about my feelings that night when reflecting on the situation of my wife and six little children. But I knew that Daniel's God could hold the lions' mouths.

Next morning we set off through the wet bushes amidst the rain. We had proceeded about one mile, when, agreeably to appointment, two Indians met us. For some distance before we came to the towns, Indian children were seen behind trees, &c. where they had placed themselves to take a view of us. When we entered, hundreds of all sizes were gazing at us, but all were cheerful and friendly. Drunken Indians and dogs were kept back, and the way left open for us to pass. Our guides were very active in assisting us; and, having crossed Massassinaway and Wabash rivers, they returned.

We passed through four towns beside those at Massassinaway, and after travelling twelve days along a narrow path, sometimes amidst heavy rains, and after sleeping eleven nights on the ground, we safely arrived at this place. Our boat not having arrived, we have neither beds, chairs, nor scarcely any kind of household furniture; but through the kindness of the inhabitants our situation is not uncomfortable. We have commenced gardening. Dr. Turner, Indian agent, and captain Mackley, have kindly furnished us gratis with about two acres of land ready ploughed.

The Lord only knows whether we shall be able to do any thing at this place or not. Our prospects are encouraging: several Indian children are now waiting for the opening of our school, which we hope will take place soon after the arrival of our boat. But what are we to do for an assistant teacher or for a colleague? I am now entirely alone! I cannot refrain from tears when I look through my window on those unfortunate beings who are passing yonder, and reflect that none is here to assist in their improvement, except myself.

Yesterday I addressed about fifteen Putawatomes, mostly chiefs, in the council-house.

Have the goodness to direct all communications to Fort Wayne, Indiana.

I remain, though unworthily, your most obedient, humble servant,

ISAAC M'COY.

Extract of a letter from Mr. M' Coy to the Cor. Sec. dated

DEAR BROTHER,

Fort Wayne, June 19th, 1820.

MY last was dated May 19. The reason of my troubling you again so soon, is the prospect of getting the mission into extensive operation, provided the Board could send more missionaries.

Notwithstanding I had none to assist in looking after temporal or spiritual concerns, I opened a school on the 29th of May, with eight Indians, six Roman Catholic French, ten English children, (including my own,) and one negro. We have now ten Indian children, nine of whom reside in our family. Three women

are learning to knit at their own houses, and one has undertaken to learn to read the scriptures. Some have expressed a willingness to learn to spin: we shall afford them an opportunity so soon as we can prepare wheels, &c. From the promises of the Indians I might expect forty children would be brought in next month; but in our calculations we must allow for the capriciousness of these people; yet I give it as my decided opinion that more than fifty children could be obtained in that length of time, if there were another missionary here; and I am persuaded that spinning, knitting, &c. can be introduced among the women, in proportion to our means, and the number of persons to attend to the business.

Two women in this neighbourhood, whose mother was a Wea, and whose father was a white man, have given us a very satisfactory account of their conversion. Both of them have a good English education, and they are married to white men of respectable standing in society. They express much concern for their Indian relations, and one of them earnestly desires to have some of them present at her baptism. The other I baptized yesterday in the Miami of the Lake, in presence of about fifty persons, some of them Indians. After the morning service we convened at the fort gate, and sang a hymn as we descended to the water, where we sung another which had been prepared for the occasion. All behaved with much decorum, and some shed tears. Very few of the company had ever before seen the ordinance administered. We trust this is like a drop before a copious shower.

Dear Sir, I have the honour to be, most obediently,

Yours,

ISAAC M'COY.

INDIAN SCHOOL IN KENTUCKY.

Letter from the Rev. S. M. Noel to the Cor. Sec. dated

DEAR SIR,

Scott County, (Ky.) June 27th, 1820.

ACREEABLY to the request of the superintending committee, and of the Board of managers of the Kentucky Mission Society, it becomes my duty to submit to the general Board, the following details:

We have this day met at the Indian School, pursuant to notice, to examine the scholars. This is the first public examination. The assembly has been large and respectable. Yesterday Capt. Fish, the Shawnee chief, accompanied by a young chief, arrived here, having had no intimation of this arrangement. On the same day I received your favour of the 7th instant. The auditory were abundantly gratified with the specimens of improvement exhibited on this occasion. The pupils excel in spelling and writing; for the latter they certainly have a remarkable aptitude. Some of them read with tolerable facility, and pronounce well.

The committee have appointed an agent to visit the tribes to procure children, not exceeding thirty.

The results of this examination have encouraged them to prosecute this enterprise with increased energy, in which they request the further advice of the General Board.

Very respectfully, yours,

S. M. NOEL.

DOMESTIC INTELLIGENCE, REVIVALS, &c.

Revival of Religion in Warren, Rhode Island.

It will undoubtedly be an excitement to gratitude and thankfulness, especially in the friends of Zion, to hear that the God of salvation has recently been pouring out his Spirit in a wonderful and joyful manner, upon the inhabitants of Warren, R. I. The town contains about 1500 inhabitants, most of whom worship with the two religious societies of that place—Baptist and Methodist. This work of grace, which is emphatically, and which has been most convincingly, *the work of God*, commenced like the spare droppings before a plentiful shower of rain, about the time of the opening spring. The cloud, which at first was small, increased in power and extent, till a general and serious attention to divine things was perceived throughout the town. Converts began to multiply; the singing of birds, and the voice of the spiritual turtle, were heard, and the hearts of saints were rejoiced at the gracious and growing prospect of the Redeemer's kingdom. On the 16th of March, eight persons, the first fruits of this vintage, were baptized and added to the Baptist communion. Since that period, the work has steadily, silently, and powerfully progressed. On the 17th of May the Rev. Flavel Shurtleff, (whose labours, we understand, have been greatly blessed in this good work) baptized seventeen persons, making inclusively the whole number 105. There are also about twenty candidates for the ordinance of baptism.

The numerous revivals of vital piety in different places, will cause the year 1830 to be remembered with gratitude by multitudes, who from this year will date the redemption of their souls from the guilt, the power, and the bondage of sin.

Revival in Newport, Rhode Island.

THE first visible appearance of the reformation in this place, was about the middle or latter part of March, although it was evident there was a seriousness on the minds of a number some time previous to this. For a long time before, religion was at a very low ebb; but, glory be to the name of the Lord, he heard the united prayers of his people, and visited them by the outpourings of his Holy Spirit. The Sun of Righteousness has indeed risen with healing in his wings. About the time above stated, religious meetings commenced, as it were, almost simultaneously. Meetings were now held every evening in the week, and frequently two or three times a day, and generally numerously attended. Backsliders have been reclaimed, and brought to rejoice in that Saviour whom they had slighted. The work does not seem to abate, but rather increase. It has something of the appearance of the apostolic days, when many were converted to the Lord.

It is a fact worthy of observation, that Mr. Eddy, pastor of the first Baptist church, has administered the ordinance of baptism, since this reformation commenced, four different times, and the three first times he baptized at each time seventeen persons, five men and twelve women. There were twenty-five persons baptized the last time, which took place on the last Lord's day, at 9 o'clock in the morning. The season was remarkably pleasant, and attended by a very numerous and respectable assembly, perhaps more so than was ever witnessed on any

similar occasion in this town. You may rely upon the following statement to be correct. Mr. Eddy, first Baptist church, baptized 76, candidates 6; Mr. Elton, second do. do. baptized 60, candidates 6; Mr. Green, fourth do. do. baptized 38; Mr. Burdick, Seventh Day Baptist, do. 2; Mr. Webb has received into class, in the Methodist meeting, 60 members, 6 of whom have been baptized by immersion; Mr. Hitchcock informs me that 6 members have joined his church, and 7 candidates are to be received.

Revival in Providence, R. I.

THE revival of religion in this town has been truly wonderful. It commenced about the close of the winter, and has continued, with increasing energy, and attended by animating evidences of the genuine operations of divine grace, until within a few weeks. The work has not ceased, though its operations are less extensive than heretofore. Meetings for prayer and exhortation have been frequent, and very numerous, attended, as well as marked generally by solemnity, by sincere devotion, and anxious inquiry. The following is a statement of the accessions to several of the churches since January last:—Methodist, 61 baptized; Dr. Gano's church, 122 do.; Elder Baker's church, 61 do. and 13 candidates.

Revival in Brown University, Providence, R. I.

ABOUT the middle of April, an extraordinary seriousness prevailed in the minds of the students. Some were shortly after able to testify to the work of divine grace on their hearts.—This had a tendency to increase the concern of others; and it was thought expedient, that conference meetings should be held in college. The officers have laboured to exhibit the fundamental doctrines of the gospel in a clear and pungent manner. They have dwelt principally upon those truths which relate to the character of God, and that of man, in an unrenewed, and in a sanctified state. They have conversed publicly and privately with many, and have not withheld any counsel or advice which they have thought beneficial. There are about thirty who have obtained a hope in Christ, since the revival commenced; and they appear to give evidence, that they have experienced regeneration, or the "new birth," as it is expressed in scripture. Others are anxiously inquiring to know the truth about themselves, and to know what they must do to obtain "eternal life." We trust that God will yet lead them by his Holy Spirit in a "way which they know not."

The meetings at the college have been conducted with great propriety; and the instructions and exercises have been solemn and impressive, and peculiarly fitted to convince the understanding and interest the affections.—We are happy in being able to state, that the recitations have been generally attended, and that the ordinary exercises of the college have, for the most part, been continued.

Revivals in Cranston, Barrington, Burrillville, &c.

THE REV. MR. TATEM has baptized, within a few months, in the congregations under his charge, 81 persons, and there are now 16 candidates.

Sixty-five persons were admitted into Mr. Wright's church, in Barrington, 32 of whom were males, and 33 females. Of the above number, 33 received the ordinance of baptism on this occasion. There are now about 20 persons, who have

recently entertained a hope, who have not yet made a profession. The work still continues in that town.

The Rev. Joseph White, under date of June 6, writes, "There is a glorious revival of religion in Burrillville and Smithfield. Many souls have been hope-fully converted to God. In April, elder Ray Potter baptized 7, in May, 9; and within one month I have baptized 41.—All of these were baptized in connexion with the Burrillville and Smithfield churches. The work is still spreading. It seems to be a day that calls the attention of all."

Ballston Spa, New York, May 17, 1820.

THE religious excitement, which has for some months prevailed in the towns of this vicinity, has not yet wholly subsided. The third communion season, which has been observed in Ballston since the commencement of the work there, was witnessed on the last Lord's day, when *thirty* additional communicants were received—making the whole number added within three months, *one hundred and forty five*. The whole number who have hopefully experienced a saving change during the progress of this great work in the towns of Stillwater, Malta, Ballston, Schenectady, Amsterdam, and Galway, is supposed to be not less than *twelve hundred*. This is the Lord's work alone, and it is marvellous in our eyes.

Extract of a letter from a young gentleman, a student in the college at Athens, Ohio, to a friend at Framingham, dated Athens, May 29, 1820.

"THE Lord has evidently been amongst us, by the influences of his Holy Spirit. The work first began in January last; though some individuals had been under serious impressions for some time previous. About the last of January, a young man, a resident here, at one of our Sabbath evening prayer-meetings, arose, and with many tears, expressed the feelings of his mind with regard to religion, and his resolution to seek the Lord:—the opportunity was improved by Mr. Lindley, pastor of the Presbyterian church, for conversing with some others who were deeply impressed with a concern for their souls. The flame was now excited. It spread. Some shortly after expressed a hope of pardoning mercy through the Saviour of sinners; and rejoicing in the Lord, began to labour in his cause, endeavouring to lead their companions to where they have found joy and peace. The work began gradually to increase, until the last Sabbath in March, when the sacrament of the supper was administered, and 32 were admitted, on examination, to membership in the church of Christ; a few more were admitted on certificate. The day was unusually solemn; the scene was truly pleasing and interesting. To see more than thirty, principally youth, publicly professing their faith in the Lord Jesus, and their attachment to him, was pleasing indeed; it drew tears of joy from the eyes of God's children, whilst many careless sinners were doubtless led to inquire, "What do these things mean?" Shortly after this the excitement became much more general; many who had hitherto been careless, and stood out against the operations of the Spirit of God, were now forced to yield, and bow at the feet of sovereign mercy! Private meetings became frequent, and these were crowded with those who were anxiously inquiring, "What must we do to be saved?" The concerns of the world seemed for a time to be forgotten; religion was the general object of pursuit, the principal topic of con-

versation. That lively excitement has now for some time been gradually abating; no new cases of conviction have occurred lately; but the effects of the work are very visible in the lives and conversation of those who have been the subjects of it. Several are yet serious, who do not profess to have found peace in the blood of Jesus. May the compassionate Saviour of sinners lead them, and bring them to the light! I can give no immediate account of the cause of the present awakening, except that the set time for favouring Zion here was come. No remarkable providences occurred; it commenced in a time of general health and tranquillity. The exercises of those who were the subjects of this work, seemed to be of the most rational kind; nothing like enthusiasm and the workings of a deluded imagination, being mixed with it. This good work I hope will not stop here. Appearances are very favourable for revivals in some of the neighbouring towns, particularly Zanesville, Marietta, and Belpree."

BIBLE SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE 16th anniversary of this great Institution, was held in *London*, on the 3d of May last; and was so fully attended, and every part of Freemasons' Hall so crowded, that hundreds were unable to gain admission.

Lord Teignmouth presided, having on his right his royal highness the Duke of Gloucester, and on his left the Bishop of Gloucester and Salisbury, the Earl of Harrowby, Viscount Carthorpe, Lords Gambier, Exmouth and Ashdown: Messrs. Wilberforce, Grant, Acland, &c. were also present.

After an eulogium on the Duke of Kent had been pronounced by the chairman, and the secretary had read numerous letters from distinguished noblemen and others, apologizing for their absence, and inclosing subscriptions, the report of the Committee was read.

It commenced with the foreign relations of the Society. In France, their exertions had answered their most sanguine expectations. Independently of the Parent Society, there were a great and increasing number of auxiliary ones, and not only were they supported by the Protestant part of the community, but by that which was exclusively Catholic. The Duc de Angouleme, in reply to a letter which had been addressed to him, had expressed himself in the most friendly terms towards the Society and their objects; and the Duc de Cazes had not only expressed himself in a similar manner, but had subscribed 1000 livres in support of their funds. In the United Netherlands and its dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the Societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian islands, and from Athens, where a Bible Society had been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The eighth report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the

jealous power of the government still operates to prevent the admission of the Holy Scriptures, yet well founded hopes are entertained, that the exertions which are making will eventually succeed in shedding the light of the Gospel over that vast empire. Under the directions of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the Society for that desirable object had been appropriated thereto. The New South Wales Bible Society, had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. The reports which had been made from the South Sea islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3000 copies had been printed and nearly distributed. Multitudes in those islands can now read with ease, and many can even write and read, and it was common to see them sitting in circles under the shade of trees, even till midnight, listening with profound attention to the reading of the Scriptures. In Africa and America, the kingdom of Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged. In reporting the domestic concerns of the Society, the committee had the satisfaction of stating, that, notwithstanding the untoward circumstances of the times, commercial difficulties, and anti-christian doctrines, they continued most prosperous; though from the extraordinary exertions which had been made, the expenditure of the last year had exceeded that of the preceding one, at the same time there had not been a corresponding addition to their funds.

The *Duke of Gloucester* then moved the acceptance of the report; which he said was so honourable to their country and institution.—When it was first established, said his royal highness, it was alone engaged in the pious work; now it is assisted by every country throughout the civilized world.—They had followed our glorious example, and had honoured us in so doing.

The *Bishop of Salisbury*, and the *Earl of Harrowby*, seconded the motion, which was unanimously sustained.

Dr. Clark then brought forward two young men, natives of *Columbo*, in *Ceylon*, who had been converted to Christianity; and into whose hands a translation of the holy scriptures had fallen. Being fishermen, they were struck with the circumstance of Christ's having selected fishermen to preach the Gospel, and they expressed an ardent desire of seeing the country in which Christianity was professed and practised. The usual votes of thanks were passed.

AMERICAN BIBLE SOCIETY.

THE fourth anniversary meeting of this society took place at the City Hotel, New York, on Thursday the 11th instant. The Hon. Elias Boudinot, L. L. D. the venerable president of the society, took the chair at ten o'clock, when the exercises of the day were commenced by the Rev. Dr. Richards of Newark, who read the eighty-ninth Psalm. A brief and appropriate address of the president was then read by the Rev. John B. Romeyn, D. D.; the Annual Report was read by the Rev. James Milnor, D. D. rector of St. George's Church in this city, and secretary for domestic correspondence. The usual motions were made, and ad-

dresses of an unusually interesting character delivered by the Hon. John Cotton Smith, late governor of Connecticut; the Rev. Thomas Lyell, rector of Christ Church, New York; the Rev. Thomas Baldwin, D. D. minister of the Second Baptist Church in Boston; the Rev. Abel McEwen, pastor of the Presbyterian Church in New London; the Rev. Arthur Stansbury, of Albany; the Rev. Lyman Beecher, D. D. pastor of the Church of Christ in Litchfield, Con.; the Hon. Roger Minot Sherman, of Con.; and the Rev. Edward Griffin, D. D. of Newark.

It is no disparagement to former occasions to say, that this anniversary was more deeply interesting than any preceding one. The speakers seemed to break through the restraints of formality, and to feel the influence of a pious enthusiasm, which they communicated to the assembly; and we felt assured, that we were participating with speakers and with hearers in a delightful communion of sentiment and feeling. It was no parade of eloquence which we admired;—nor are we making it our present business to applaud the talent and the genius which may have been displayed. It was the exhibition of deep and solid feeling; of earnest engagedness in the best cause—for the weightiest reasons; it was the *eloquence of the age of benevolence* which affected us; such as has long delighted and thrilled the annual meeting of the British and Foreign Bible Society, and many other Christian institutions in Great Britain.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship Elizabeth, some time in December last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed that it is contemplated to send out a reinforcement of 500 people of colour in the course of the ensuing autumn. The Rev JOSEPH R. ANDRUS is engaged as an agent of this society to accompany the emigrants. This gentleman was educated at Middlebury college, Vermont, and was a hopeful subject of one of those revivals of religion with which Middlebury and the college have been visited. He pursued his theological studies one year at New Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary; and one year at Bristol, R. I. with the Rev. bishop Griswold. He subsequently received Episcopal ordination.

While in college, and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans. Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the gospel to a benighted continent.

[PANOPLIST.]

EXAMINATION IN THE THEOLOGICAL INSTITUTION.

THE INSTITUTION established by the General Convention wears an encouraging aspect. Eighteen young men are already connected with it, having been approved by the churches as called of God to preach the gospel. A public exami-

nation occurred on the 20th and 21st of July, embracing the following studies, viz.

The English Language; the Latin; the Greek; Mathematics; Natural Philosophy and Astronomy; Logic; the Philosophy of the Human Mind; Rhetoric.—

Evidences of the Christian Religion; Characteristics of the Sacred Poetry of the Hebrews; the Hebrew Language and Scriptures, with interpretations; Sacred Geography; Natural History of the East; Oriental Customs and Manners; Campbell's Dissertations on the Four Gospels; Storrs's Essay on the New Testament and Quotations from the Old; the Greek Scriptures, with interpretations; Sacred Rhetoric.

The proficiency made by the respective classes imparted a lively satisfaction; and, from their industry and success thus far, the most gratifying anticipations are entertained of the future prosperity and usefulness of the Institution.

MISCELLANEOUS.

FEMALE INFANTICIDE.

The following extracts from a communication made to the editor of "the Friend of India," while they excite horror and disgust, serve to impress the mind with the solemn duty of labouring to send to regions of misery and guilt, the humane and purifying religion of the gospel.

FEMALE INFANTICIDE, an atrocity, though known to exist, yet has not, I believe, been hitherto suspected to extend to the mountainous provinces, situated to the north-east, the scene of our late contest with the Nepal government. As some voucher for the truth of the statement I am about to offer you, I give the names of the gentlemen* whose inquiries have established the fact; and you are at liberty to publish them, or not, as you may think proper.

Two European officers who happened to make a short tour through these countries, made some inquiries: and the result of them may be conveniently stated in the few following facts taken from their note books:

1. "In the village of Gealut in Joobul, the number of inhabitants was ascertained to be sixty-one males and thirty-three females, showing a deficiency in the latter of twenty-eight in sixty-one, or about forty-five in the hundred. The Seyana, by name *Pooncea*, being asked the cause of this deficiency, hesitated not to state that all the daughters after the second were destroyed. Two men of the cast called Kungut, who were brothers, were examined; every precaution was taken to avoid misunderstanding them, by employing an intelligent brahmun from the eastward as interpreter, and endeavours were used to allay their suspicions, as much as possible, by the manner in which the questions were put. They were first asked, if a custom existed of several brothers living with the same woman; and if such existed, to mention an instance. They replied in the affirmative, and stated that two examples of it existed in their village. In each, three brothers lived with one female: in the one case two sons and one daughter were the fruit

* Lieutenants Herbert and Gerard, 8th Regt. Native Infantry.

of this connexion, in the other, there were no children. They were next asked, *how many daughters it was customary to bring up?* to which they replied, *two*. To the question, *what became of the others?* they replied, that *they were buried alive*.

2. "In the small hamlet of Jurahun, dependant on the preceding village, the number of males was found to be nineteen, and of females nine, leaving a deficiency of ten in nineteen, or fifty-five in a hundred. Here the opportunity was more favourable for inquiry. Incessant and heavy rain during two days induced our travellers to take up their quarters in the principal house in the village, it being far superior in comfort and accommodation to any tent, at least in such weather. By this means a certain degree of intimacy was established with the inmates. Of these the favourite was a young girl called Nuntoo, about sixteen years of age, whose portrait it was proposed to sketch, as offering a fair specimen of a mountain beauty. To the proposal no objection was made, and an opportunity was taken while apparently occupied in this task, of questioning her relatives, (who sat in the room,) through a native, on the subject which continued to occupy so much of their thoughts. The fact was again confessed, that all beyond the second daughter are destroyed. They were buried alive, and what was considered certainly as the most incredible part of the statement, by the mother herself. Wishing to put the question in a still more direct manner, they inquired if the young girl before them would act in this manner, should she have more than two daughters. Why not? was the answer; and the girl herself betrayed no more emotion than as though the question had been of the most trifling description. It was, however, thought that some remarks on the apparent impossibility of the mother's being concerned in such an act, did affect her; and they were repeated and commented on throughout the circle.

3. "The next testimony is that of *Kear-singha*, the son of *Prema-singha*, one of the Wuzeers of Joobul. He states that there is no doubt of the existence of the custom. He also expressed a belief, that many lulled their consciences to rest, by pleading the universality of the habit.

4. "*Prithum*, Seyana of Mathed, a large village in Poondur, corroborated the preceding information. Two people were pointed out who had been guilty of the crime, the one a woman named Konr, aged eighty, who had two daughters and destroyed them both; the other a man named Sahboo, aged forty-one, who had also destroyed two daughters which he had born to him.

5. "The small village of Shirtee was found to contain twenty-eight males, and twenty females. The Seyana, *Seesa-Rama*, acknowledged the practice of female infanticide to prevail, not only in his own village, but all over the country, (Jobul.) On being questioned as to the children he himself had, he answered, that he had one son, and made no scruple to confess, that should he have too many daughters, he must make away with some of them.

6. "There were other villages in which sufficient opportunity did not offer for making equally particular inquiries; all that was done being to ascertain the proportion of males to females. These results, however, afforded nearly demonstrative proof of the general operation of the barbarous custom."

PHILANTHROPOS.

VIEW OF THE PRESENT STATE OF THE BAPTIST CHURCHES IN
SOUTH CAROLINA.

For the following "View of the present state of the Baptist churches in South Carolina," we are indebted to the pen of the Rev. Dr. FURMAN. It was, in the first instance, read before the Charleston Bible Society, and designed, with similar communications, to correct the errors which some European writers had industriously circulated, relative to the moral and religious character of the inhabitants of the United States.

IN this State there are seven Baptist associations, the Charleston, the Bethel, the Savannah River, the Edgefield, the Broad River, the Saluda, and the Moriah; comprehending in their union 170 churches, or organized congregations, within the State, and 17 in North Carolina. The amount of communicants in them, according to returns made, generally, from about seven to ten years ago, is 14,270; the number of ministers is 109. Changes since that time are known to have taken place, in many instances, by removals and deaths on the one hand, and by accessions to the number both of members and ministers on the other: and there is reason to believe also, that a number of new churches have been formed within the limits of the several associations. To the Charleston association, it is certain, five new churches have been added.

Most of these churches have more than one house of public worship; some have three or four, in which the pastors, respectively, preach; dividing their time among them, so as to give the greater extent to their ministrations. A number of these houses are slight, cheap buildings, and some are really mean; but there are many exceptions, especially among those which have been erected or enlarged of late years, or which are now in building.

The associations, consisting of representatives from the associated churches, meet annually. These representatives are their pastors, and other leading members in their several congregations, elected for that purpose. They deliberate, when assembled, on the general interests of the union; give their advice in cases of difficulty and doubt; recommend measures of general utility; correspond with other associations and public bodies, on subjects which relate to the promotion of religion; and address a pastoral letter to the churches they represent; in which they generally discuss some doctrinal or practical subject, in a manner calculated to promote a right acquaintance with the great truths of natural and revealed religion, and to enforce the duties which the gospel enjoins: which letters, together with the minutes of their transactions, are published and disseminated among the churches, for their information. The associational meetings generally continue from three to five days, many hundreds (sometimes thousands) assembling on these occasions, and continuing together in devout attention to the numerous sermons and pathetic addresses which are at such times delivered by the assembled ministers. The ministers, generally, are zealous, active and laborious; some of them eminently so; who, though they receive but slender support from their hearers, yet devote a great part of their time to the public interests of religion, in travelling and preaching the gospel to the ignorant and destitute, as well as in performing the duties of their office among the people of their particular charge.

Among the churches exist missionary societies for the propagation of the gos-

pel both at home and abroad, and societies for the gratuitous education of pious young men designed for the gospel ministry: so, likewise, do Sunday schools, special associations for prayer, and meetings of friendly converse for religious instruction or improvement, and for excitement to practical and vital godliness. The better informed among the blacks, who give good evidence of their being truly pious and well disposed, are encouraged, where it can be done in a regular and peaceable manner, and with the approbation of the masters, to read the scriptures among the slaves; to pray and converse with them for their religious instruction, and to exhort them to works of reformation and piety.

The churches in the Charleston association, nearly thirty years ago, established a General Committee of their body, to act in concert with the association, to superintend the common secular interests of the churches, and to have the disposal of a fund provided for at the same time; the principal object of which was the education of pious young men for the gospel ministry, as stated above, when destitute of other assistance. To this Committee, also, they have since committed the concerns of Foreign and Domestic Missions, for the propagation of the gospel, in concert with other public bodies, as an auxiliary to the General Convention of Baptist churches in the United States, or a constituent part of that body. This General Committee is an incorporated body, by an act of the state, and therefore known in law. They have gratuitously educated a respectable number of ministers, some of whom have become eminent; have provided a theological library for students in divinity; have furnished poor ministers, in several instances, with useful books, gratis; and for more than twenty years, have supported a missionary, and, during a considerable part of the time, a school among the Catawba Indians.

Their education fund, though kept in active employment from the first, and always suffering considerable disbursements, amounts to nearly eight thousand dollars. They have several auxiliary missionary and mite societies among the churches, both male and female, in aid of the general missionary scheme under the direction of the Convention, and their annual contributions to the support of that benevolent, important scheme, amounts to about a thousand dollars.

The churches in this association have also lately established a Board to superintend missionary services among the destitute in the state of South Carolina, and their contributions for this express purpose, at their last associational meeting, were highly respectable: in consequence of which a missionary has been employed.

Within a few years an education society, in favour of the gospel ministry has been formed in the bounds of the Savannah River Association, also, and they have now three students supported on that charitable foundation.

Besides what the Baptists do among themselves, exclusively, many of their members are associated with Christians of other denominations in supporting institutions of piety and beneficence, particularly bible and religious tract societies.

The whole number of Baptist churches in South Carolina, at the close of the revolutionary war, in 1783, did not amount to more than thirty, if so many; the increase, therefore, in thirty-five years, has been one hundred and forty churches, or five times and two-thirds more than their number was at that given period. Should the adherents to their sentiments be considered as bearing a proportion to the communicants of four to one, which has been thought a moderate computation, the whole number of the denomination in the state must, at this time, amount to more than seventy thousand.

Not many of the ministers in the immediate connexion of these associations are men of liberal education, though there are some : the president of the South Carolina college,* and the principal of that at Beaufort being of their number; yet the usefulness of science to a minister does not appear to have been sufficiently appreciated by a large proportion of these churches, especially by those of the interior country. There are also other deficiencies among them. But a spirit of exertion in favour of mental and scientific, as well as other improvement, appears to be coming more general into operation, and it is hoped that the exertions of those who have laboured to excite it will be crowned, ultimately, with becoming success.

Whatever defects, however, there may be among these churches; yet, the principles which are accounted orthodox, among Protestants, and those truths which are denominated evangelical, practical, and experimental, are well understood, and zealously supported among them, with a view to advance the glory of Divine grace, and the interests of holiness.

EPITAPHS.

THOUGH such as discredit the doctrine of the resurrection of the dead, usually manifest little concern for distinguishing the spot where the relics of themselves or their friends are deposited; though a solitary individual may here and there be found, who, after perhaps a useless life, from disgust with the world, or an affected humility may be heard saying,

Let "not a stone
Tell where I lie,"

it is believed, that the tomb-stone and the epitaph interest the best feelings of the heart of man. Independently of those peculiar emotions which relationship excites, monumental inscriptions remind us of the flight of time, and of our subjection to his depredations. They teach men of every description, as well as

"The rustic moralist, to die;"

and that true religion alone can prepare us for that vast eternity to which we are hastening.

The ancient Hebrews paid the most careful attention to the inhumation of their dead. The patriarchs hewed their sepulchres in rocks. The two most eminent of the leaders of the Israelites, Moses and Joshua, and the two most distinguished of their priests, Aaron and Eleazar, were buried in mountains. Generally some hewn stone or other preservative was placed over a grave. Inscriptions no doubt were used. The words of Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," which he was desirous should be "graven with an iron pen and lead in the rock for ever," were in all probability intended as his epitaph. We read, 2 Kings xxiii. 17. that king Josiah, seeing a grave stone, said, "What title is that that I see? and the men of the city told him, it is the sepulchre of the man of God that came from Judah."

It is in a high degree probable that no epitaph was placed on the sepulchre of Jesus Christ. Matthew Henry, however, has conceived one, which for originality and point, deserves circulation.

"Here lies our Surety, under arrest for our debts,
If he be released his discharge will be ours :

* Since the above was written the Rev. Dr. Maxey has rested from his labours.

Here is the Sun of righteousness, set for awhile,
To rise again in greater glory, and set no more :
Here lies a seeming Captive to death,
But a real Conqueror over death ;
For here lies death itself slain, and the grave conquered.
Thanks be to God who giveth us the victory."

For the following elegant, appropriate, and pious effusions, we are indebted to the pen of the late President of the Baptist Convention. Though dictated by the most tender affection, they are a record of departed worth, strictly faithful.

EPITAPH FOR MRS. MARY M'DONALD,

Mother to Mrs. Dorothea Maria Furman, and Mrs. Ann Brantley.

"Here, wrapt in shades and sacred slumbers lies,
"As Martha careful, and as Mary wise,"

MARY, the late wife of Charles M'Donald, who died the* 16th of September, 1817, in the 61st year of her age.

Few have attained to an equal height in Christian excellence, and for none have the parting tears of relatives and friends more sincerely, or justly flowed. Faith seems authorized to say :

—To her,

The scenes of time withdrawn, new prospects rise,
Regions of bliss, and heaven's unclouded skies ;
There, borne aloft, on angel's wings she rode,
Her Saviour found, and reach'd the throne of God :
As the rapt seraph, there she burns and sings,
Attunes her golden harp, and strikes th' immortal strings ;
Escap'd from earth to heaven's extatic joys,
Redeeming love, now fires her soul, and all its powers employs.

EPITAPH FOR MRS. D. M. FURMAN.

BENEATH this stone are deposited the remains of Mrs. D. M. Furman; the late amiable, pious consort of the pastor of this church;† the tender mother of eleven surviving children, and of two who lie entombed near her.

She took her flight (it is confidently believed for heaven,) on the 22d of March, 1819, in the 46th year of her age.

The sweetness of beauty smiled in her countenance; wisdom, virtue, grace, adorned her mind, and formed it to intellectual, moral, and spiritual excellence.

In life she was beloved, in death lamented; yet, while affection mourns her exit, faith points to her admission into the presence of her Saviour and her God.

And, O! 'tis to reflection sweet,
That when her change did come,
Angels came hov'ring round her bed,
To waft her spirit home.

Ye heavenly ministers who guard the just,
Keep safe in charge, blest Dorothea's dust ;
Till the last trumpet sound, the dead arise,
And Christ conduct his saints to mansions in the skies !

* If remembered rightly, it was the 16th, but this is uncertain.

† Of the Baptist church in Charleston, South Carolina.

EPITAPH FOR THE REV. EDMUND BOTSFORD.

SACRED to the memory of the Rev. Edmund Botsford, A. M. first pastor of the Baptist church in this town.*

A pious Christian; and faithful minister. He exchanged worlds on the 26th of December, 1819.

England gave him birth, Carolina sepulture. In the American church, where saving mercy first visited him, he was, for 48 years, a burning and a shining light.—In talents respectable; in grace and virtue eminent; in usefulness distinguished. Trying were his afflictions, but his end was peace.

Hail happy saint! thy conflicts now are o'er;
Thou hast the ocean pass'd, and reach'd the heavenly shore—
Faithful to death! the crown of life is thine;
Thy robes of light with dazzling glories shine:
Now take thy golden harp, raise thy immortal voice,
Resound the Saviour's praise, and in his love rejoice!

* Georgetown, South Carolina.

† Alluding to a valuable little treatise published by him; the title of which is, *The Spiritual Voyage*.

POETRY.

*Names and Order of the Books of the Old Testament.***PENTATEUCH.**

The Great Jehovah speaks to us
In GENESIS and EXODUS;
LEVITICUS and NUMBERS see
Followed by DEUTERONOMY.

HISTORICAL BOOKS.

JOSHUA and JUDGES sway the land,
RUTH gleans a sheaf with trembling hand;
SAMUEL and numerous KINGS appear,
Whose CHRONICLES we wondering hear.
EZRA and NEHEMIAH now
ESTHER the beauteous mourner show.

POETICAL BOOKS.

JOB speaks in sighs, David in PSALMS;
The PROVERBS teach to scatter alms;
The PREACHER sings with plaintive tone,
Then strikes his SONG OF SOLOMON.

PROPHETICAL BOOKS.

ISAIAH—JEREMIAH then
With LAMENTATIONS takes the pen;
EZEKIEL, DANIEL, HOSEA's lyres,
Swell JOEL's, AMOS', OBADIAH's;
Next JONAH, MICAH, NAHUM come,
And lofty HABAKKUK claims room.
Like ZEPHANIAH, HAGGAI calls;
Rapt ZECHARIAH builds the walls;
While MALACHI, with garments rent,
Closes the ancient Testament,